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STRI DHARMA

Official Organ of the Women's Indian Association

PRINCIPAL CONTENTS

My Visit to Germany
Woman Suffrage in the Pacific
Women's International League
Sarada Act at Work
Housing Conditions in the City of Madras
Social Legislation in Baroda
Women the World Over

Hindi महात्मा गांधी का महा व्रत।

Tamil குடும்ப சாஸ்திரம்

தொப்ரயோகம்

சமாசார குறிப்பு

Telugu

ఆంధ్రులు అతిబాల్య వివాహములు.

Editor :—Dr. (Mrs.) Muthulakshmi Reddi
Sub-Editor :—Sri G. Visalakshi

India, Rs. 5
W.I.A. Members, Rs. 3
Foreign, 10 Sh.

May, 1933
Vol. XVI, No. 7
As. 8, Single Cop[y]

WOMEN'S INDIAN ASSOCIATION

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Stri Dharma

Editor: Dr. (Mrs.) Muthulakshmi Reddi

Headquarters: Pantheon Gardens, Egmore, Madras

Women's Indian Association

OBJECTS

1. To present to Women their responsibilities as daughters of India.

2. To secure for every girl and boy the right of Education through schemes of Compulsory Primary Education, including the teaching of religion.

3. To secure the abolition of child-marriage and other social evils.

4. To secure for Women the vote for Municipal and Legislative Councils on the same terms as it is or may be granted to men.

5. To secure adequate representation of Women on Municipalities, Taluk and Local Boards, Legislative Councils and Assemblies.

6. To secure for Women the right to vote and to be elected for the Council of State.

7. To establish equality of rights and opportunities between Men and Women.

8. To help Women to realise that the future of India lies largely in their hands: for as wives and mothers they have the task of training, guiding and forming the character of the future rulers of India.

9. To band Women into groups for the purpose of self-development and education, and for the definite service of others.

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of Women having the same aims can be affiliated to the Women's Indian Association.

Local Branches are self-governing and make their own arrangements.

ORGANIZATION

The Association, which has a central organization at the W. I. A. Headquarters, Pantheon Gardens, Egmore, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 72 Branches, 24 Centres and over 4,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims, ideals and work of the Association are on a religious but non-sectarian basis.

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The Editor does not hold herself responsible for opinions expressed in signed or initialled articles or by correspondents.

Note :—All communications regarding Editorial matter and reviews should be addressed to the Editor, Stri Dharma, Pantheon Gardens, Egmore, Madras.

Subscribers are requested to mention their subscription number when reporting complaints or change of address, etc. These communications should reach our office by the 15th of every month.

Miss Jyotirmoyi Ganguli, M.A.

Mrs. Kumudini Base, B.A.

Who have been elected Councillors to the Corporation of Calcutta.

They are the first among Women in Bengal to contest Municipal Elections successfully.

Notes and Comments.

I. Mahatmaji's Fast.

Mahatma Gandhi has once again plunged the country in despair. His decision to fast for 21 days has obscured all the other issues before the country. The White Paper decisions and the Select Committee will no more form the chief events of public attention. We are sure that during the coming days all eyes will be turned towards the Yerrawada prison.

Mahatmaji has put his resolve beyond argument, for as he says, the fast is a heart prayer for the purification of self and associates and for greater vigilance and watchfulness. Many must have been the causes that have precipitated the decision but they are all connected with the great Harijan cause.

The news has come with such suddenness and has paralysed the country, so much that we are unable to comment at length on the matter. We hope that the divine probability of his giving up the fast (of which he himself has hinted in an interview) may come true. We shudder to think of the consequence of the fast. It seems almost certain that in his present state, Mahatmaji may not stand a 21 days fast. Dr. Gilder, the heart specialist is reported to have stated that it would be a miracle if Mahatmaji survives.

We feel it is only stating the truth that recent events connected with the Harijan movement must have had their share in making Mahatmaji come to his resolve. The growing opposition of the orthodox and the government's inability to show sympathy for the movement for withdrawing legal recognition to untouchability, have considerably complicated the situation.

The future is gloomy and trouble seems to be abroad. It seems as though Providence has put every Indian on trial. When Gandhiji fasted last September, we blamed the British government for the communal award and thereby our regard and love for Gandhiji found full expression. Then again when the Guruvayur agitation was on, we blamed the Zamorin and the orthodox. Whom shall we blame now? All persons who believe in the eradication of untouchability and who have accepted the lead of Mahatmaji in this matter are to a very large extent really responsible for the present fast. We cannot now do anything to make Mahatmaji alter his decision. But our responsibility to fulfil the Poona Pact is greater

than ever before. We are sure that Harijan work will be done by a larger number of people than before and thereby we may do what Mahatmaji has asked us to do. But what of the future? Our faith is limited, and we do not share Mahatmaji's hope that he would stand the fast. He is reported to have said that the age of miracles is not passed. His words are great. May they come true!

There is nothing that we can do to avert the calamity. But if in this world, prayers are heard, we are sure there is no need to despair. During the coming days in countless homes in India and elsewhere hearts will be turned towards the Great Dispenser to give a ray of hope to illumine the gloom that now we see all round. We shall conclude by repeating the words of the poet,

"Lead kindly light amid the encircling gloom,
Lead thou me on
The night is dark and I am far from home
Lead thou me on.
Keep thou my feet, I do not ask to see the distant scene,
one step enough for me."

II. Child Marriage in Baroda

Even reformers in British India feel that the passing of the Sarda Act was premature and that legislation in this matter was no good, unless public opinion was educated. But the facts revealed in the Baroda Census Report tell a different tale. The Child Marriage Restraint Act was first passed in Baroda in 1891 and was amended in 1928. In 1891, 41 boys per thousand and 92 girls per thousand were married, in 1931 it was four and ten respectively. The proportion of the married at the age of 10 to 15 has steadily declined since 1891.

Baroda is but a part of India and conditions there are very similar to those in British India. But the first legislative attempt to tackle the problem of child-marriage could be made only in 1930 in British India. Our readers know the fortunes of this measure too well for us to recount here.

Why has Baroda succeeded, where we in British India have miserably failed? Surely public spirit and sustained work towards the achievement of the cause has not been wanting amongst us. What then are the reasons? Baroda has a government which does not in the name of religious neutrality, set up the orthodox against the reformers. The administration of Baroda too does not stop with a mere expression of sympathy for progress, but feels a vital

concern for the welfare of the people. It takes a large initiative in working out welfare legislation. Can our rulers in British India say the same things about themselves ?

III. Mrs. Sarojini Naidu.

Mrs. Sarojini Naidu is one of the pioneers of the women's movement in India. She entered public life at a time when there were few women in it. Her sacrifices for the country have been many and varied. She has dedicated her brilliant gifts at the feet of the Motherland. She was released from prison on April 12th. She went to Hyderabad to take rest and was to have undergone an operation. But on hearing of Mahatmaji's proposed fast she has gone to Poona to attend on Mahatmaji if and when he begins his fast.

IV. The White Paper and after

The White Paper has faced bitter opposition in England and India. Mr. Churchill and his friends may still be able to whittle down even the little good that is now in the reform proposals. But government have effectively banned the Congress from influencing the shaping of the reforms in its further stages. The meeting of the Congress has been prevented and even interviews with Mahatmaji have been disallowed. Indeed the government appears to have been more anxious than the Congress to see that civil disobedience was not called off. The Joint Select Committee has been packed with sectional representatives, and ineffective oppositionists. Even the mild liberals whom the government wanted all these years have been given the go by. Mr. C. Y. Chintamani, Mr. Sastry and Mr. Setalvad have not been invited to the Joint Select Committee.

It is now certain that the reforms will not give us even the shadow of power. But as has been observed, the form of the constitution does not very much matter, if we have got the will to be free and unfortunately the forces of disunity are rampant in the country. The unity attempts at Allahabad have not borne fruits. We still hope that the return of Moulana Shaukat Ali from America may stimulate a new move for unity. We also hope that leaders like Mrs. Sarojini Naidu who have come out of the jail recently will play their part in the unity movement. For the need of the hour is not Civil Disobedience or a perfect constitution but national unity.

V. Women in the Calcutta Corporation.

Miss Jyothirmoyee Ganguli and Mrs. Kumudini Basu are the first women councillors elected to the Corporation. We have also

received the good news that Mrs. Nellie Sen Gupta has been elected one of the five Aldermen at the top of the polls.

Stri Dharma sends its congratulations to the two councillors and Alderman (shall we not say Alderwoman) Mrs. Sen Gupta.

VI. Social Insurance.

We learn that in the ensuing session of the International Labour Conference, the question of social insurance will be discussed. The Delhi branch of the International Labour office has released to the press a very illuminating memorandum on the subject. Six draft conventions have been drafted for being placed before the conference.

The conventions contemplate (1) Insurance schemes to be administered by institutions founded by public authorities, and will not be conducted with a view to profit, and representatives of insured persons shall have a share in the management. (2) special tribunals for appeals in cases of disputes concerning benefits are to be set up, and (3) foreign employed persons shall be liable to compulsory insurance under the same conditions as national employed persons. All the conventions have a second part which contains provisions regarding the working of non-contributory pension schemes in the absence of the laws providing for compulsory insurance.

The International Conference exists but only in name for us in India, for we are assured in the communique itself that the difficulties for India in accepting the draft conventions are formidable and yet to no country is social insurance more important than India. We make no apology for extracting the following from the I.L.O. communique :—" Indian Workers as a class are debilitated and under-nourished with the result that wage-earners get unfitted for work at a much earlier age than in Europe, the incidence of sickness is also higher in India owing to the extremely insanitary conditions prevailing in the slums, where the workers live. The joint family system hitherto served as a sort of insurance for workers, but with the flow of workers to the cities, the system is fast crumbling."

In Madras practical work among the workers has shown that what has been said above is true. The idea that the happiness of the people as a whole must be sought as the aim of both individual and collective effort is not realised either by our rulers or by public men as much as is desirable.

VII. Support from abroad.

The Alliance Conference which met at Marseilles has passed the following resolution about Women's Suffrage in India.

"This Conference congratulates the women of India on their magnificient campaign for electoral rights and expresses the hope that under the new constitution as large a number of women as possible will be enfranchised so that they may be enabled to contribute their full share to the common good in the new councils."

The women's movement in India has received valuable encouragement from women's organisations in Europe in its campaign for the emancipation of Indian women. We are grateful to the Alliance for the appreciation of the work of Indian women.

My Visit to Germany

MRS. BRAJLAL NEHRU

I went to Germany on my way back from Russia in the middle of last summer.

GERMANY—A LAND OF FORESTS AND FACTORIES

I had heard a great deal about the disorder, discontent and poverty in Germany, but I was surprised to see the extraordinary neat, tidy and prosperous look of that part of the country, which I visited. I crossed the whole width of Germany from its Eastern to its Western border, and looking through most carefully the appearance of the German land I found it to be exceptionally orderly, as practically the whole of it was under cultivation. There were forests and many factories, but no part of the land was wild, every bit of it being in accordance with a plan and scheme, looking like a beautiful picture laid out for miles. The factories were many, for Germany unlike England has combined industrialisation with agriculture, but at this time most of the chimneys were smokeless, not working owing to the depression.

CHARMING BERLIN

I found Berlin to be one of the best European towns I had ever visited, grand and remarkably clean. Its many canals right in the heart of the city are a peculiarity and an attraction, which is not to be found in any other town. Its main street, the 'Unterten linden' with its spreading trees in the centre, its grand cafes and shops blazing with light looks even more attractive than the Piccadilly of London, or the famous Boulevards of Paris. The people are extraordinarily clean and trim, in their light coloured summer clothing they look charming. In the streets elsewhere I had not seen a larger number of men with such perfect crease of the trousers, such well pressed coats and such spotless white collars. Even the unemployed beggars on the streets and girls, who took to selling post cards and other souvenirs in the cafes as an excuse

for begging, were dressed smartly. I saw one such girl begging in a cafe in silk stockings and silk dress, with all the paraphernalia of powder and paint and waved hair. There was a crippled soldier of the war sitting by the road-side begging, who was dressed in smart suit of clothes, which would have very well done for an afternoon at home. The cafes, shops, the markets, the cinemas and the theatres were as crowded with people as those of any other country.

SOME SPECIMENS OF SOCIAL SERVICE

I was interested to see a few specimens of their social services. Doctor Weber the President of the Central section of the Women's Party kindly undertook to show me all that I wanted to see. She was in a position to do so, for besides being a member of the Reichstag she was a ministerial rat, (which literally translated meant an Advisor of the Ministers) and she was also in charge of a section of social services. She could speak English with difficulty, but I was told that she was an excellent speaker in her own language, and also that she was held in great respect by her people. One lady told me later on, that most of the social work in Berlin was initiated by her and that she was considered very valuable by her fellow-women. She showed me many institutions of which I shall refer to one only, which I found to be most interesting. It was a children's home, run by the Berlin Town Council, a huge building with innumerable rooms and corridors and passages and courts. It was fitted with the latest apparatus of different kinds. Everything was neat and trim, and clean. This home was a sort of a clearing house where orphan children of all ages and children of undesirable parents were brought and disposed off in different ways in accordance with the needs of the children. They were kept there, for a few months, and most carefully watched, and then dealt with in the manner most suited for the individual child. Ill children were sent to sanitoriums, defectives to homes specially meant for such children. Some were sent to orphanages, and a great many distributed amongst middle class families by whom they were looked after and educated. The home paid for the maintenance and the education of the children, the family looked after them. The home considered itself responsible for the children, till they were eighteen years of age, and saw them settled in life. They had a system of inspection, according to which their inspectors went round the families and made sure that all their rules were being observed. This system is a peculiarity of Germany and I was told, it worked excellently. The Germans think, home influences are essential for the building of character, especially in tender years, and therefore they have devised this method of providing homes for the homeless. The day we went to see this home, several foster parents had come with their adopted children to take the annual set of clothing for them. They have no uniform for the children each child being dressed differently in different colours, the dresses and the shoes being made of good material. The children looked cheerful and I shall never forget the look of a small boy of about three, who dressed up in his new suit of clothes had a small attache case in his hand and was sitting prepared to go with his foster father for the first time. There was no look of fear or embarrassment on the little face. On the contrary it indicated determination and readiness.

come back to India for fear of the British Government. We were told many an amusing stories of the castles of sand that they built for Indian Independence during the period of the Great War. The Indians have an association called the "Hindostan House" which is a sort of a club for all Indians to come together. There is also an Indian restaurant run by this association. But the association is not working quite satisfactorily, and there is friction amongst the members. The new Secretary, Mr. Gauba a student is now working hard to put it on a secure basis, and he was well on the way to success, when I was there.

We were at Munich for a day, where we met Dr. Tarak Nath Dass and Dr. Thierfeder at the Deutsche Akademie. Dr. Dass is devoting a great deal of his time to the work of this academy, where Indian students are given scholarships for post-graduate studies. There were four distinguished scholars at the time, we visited it, of whom one was a Bengali lady doctor Miss Bose, who had gone there for post-graduate research work. Dr. Dass is a strong advocate of establishing great intercourse between Germany and India, which he thinks has been very limited so far. He, therefore, exhorted us to popularise the Academy in India for which he wanted financial as well as moral support.

THE BEAUTY OF THE RHINE LAND.

Coming back from Germany we came through the world renowned valley of the Rhine, whose enchanting beauty intoxicated me. We went in the rain by the side of the river Rhine, which floats majestically along taking a winding course through the small hills, which rose on both its sides. Here and there these little hills were studded with old fortresses and castles with massive walls and high turrets, taking one back to the good old future days, when the Kings reigned and Chieftains ruled and serfs served with faith and devotion. To complete the picture and create the atmosphere of the olden pre-machinery days, the hill side was all covered with intensive cultivation. The little fields with varied crops and different hues looking like a huge natural carpet spread out to greet the eyes. I looked and looked and admired, till my soul was saturated with the surrounding beauty. The train took us swiftly away from amongst that transcendental scenery. We left it behind regretting the transient nature of everything that comes and goes. But again and again I thank my stars for getting a chance of being in the midst of so much loveliness, even though for a short time.

Woman Suffrage In The Pacific

Vast changes in the lives of the women in Japan have taken place in the last fifty years, according to Diane O'Connel, whose article, "The New Women in Japan," appears in the December number of "Current History," Miss O'Connel points out that the transition from the age of chivalry to the age of machinery which has taken place in the island empire in the last half-century has been a great factor in liberalizing the Japanese attitude toward women.

While most Westerners visualize the Japanese woman, silken kimono clad, as the embodiment of ladylike daintiness and prettiness, this portrait of a highly decorative but also exceedingly backward member of society is undergoing a fade-out in favour of an efficient person with a mind, hand and will of her own—a composite of girl office worker, sales woman, telephone operator, teacher, nurse, factory worker and messenger girl.

The effect of this new civilization impinging upon and threatening to overthrow the old has its thrilling and picturesque aspects in addition to its deeper implications. We learn that there are in Japan "even a few women's orchestras playing American jazz music on Occidental instruments."

"These women workers," Miss O'Connel continues, "live in a dual civilization which does not strike them as incongruous, so accustomed are they to bizarre and exotic contrasts of East and West. A girl bus conductor, or a clerk in one of Tokyo's newest skyscrapers of steel and concrete will board street car, bus or subway at night, bound for her home in a frail little native wooden house, the architecture of which has not changed in centuries."

It is related of Susan B. Anthony that she once told her friend, Annie Besant, the Theosophist leader, that, if she (Miss Anthony) should die before women were enfranchised, nothing in the glories of heaven would interest her so much as the work for women's freedom on earth. If that aspiration of the great woman leader was realized, Miss O'Connel's article leads us to believe that the spirit of Susan B. Anthony would find the Japan of to-day a most congenial place to abide in, for Japan at the present time has no less than five woman suffrage parties.

"Women," Miss O'Connel explains, "have not yet been granted full political suffrage by the Japanese Diet, although they take a keen interest in politics and indirectly exert great influence. The Imperial Diet in 1920-2 repealed the clause in Article V of the public peace and order police regulations, which prohibited women from attending or holding political meetings. There are now numerous women writers and lecturers on social and political problems, and in recent elections women speakers have been in great demand. Japan has five woman suffrage parties, two quite large; one of the most influential is the *Fusen-Renmei*, a conservative association without the radical tendencies of some of the others, such as the *Zenkoku Taishyuto*, the proletarian party. Miss Fusaye Ichikawa and Baroness Shizuye Ishimoto are among the most prominent woman suffrage leaders. Baroness Ishimoto is also a leading advocate of birth control.

"A bill for women's citizen rights introduced in the House of Representatives by Premier Hamaguchi's Government Party on February 5, 1931 and passed the lower house on February 27. As part of the government's program of general revision of the election laws, the bill proposed giving

feminine Japan the right to vote for and to hold office in village, town and city assemblies. Definite promises were made that, if this step proved successful, women would eventually receive the right to vote for the forty-six prefectural assemblies and the House of Representatives and to hold office in those bodies on the same terms as men. Although the Minseito party succeeded in passing the measure through the lower house by a large majority, the bill was defeated in the House of Peers.

"The census of October, 1930, showed that there are 13,563,813 women and 13,730,000 men of voting age in Japan. The total population of Japan proper is 64,450,005—32,390,155 males and 32,059,850 females. The number of the voters of both sexes are very close and fears have been expressed that the women might outvote the men, as Japanese women are very much in earnest and serious-minded, about political affairs."

* * * *

Harems are no longer legal in China and second, there are other "wives" cannot be recognized, according to the Shanghai correspondent of the "London Daily Herald."

Under the new Chinese Civil Code, it is announced, monogamy is the only legal form of marriage.

Wives whose husbands now take secondary wives can bring actions for divorce.

It is estimated that about four million women are affected by this decree.

It is a triumph for modern Chinese women, who have been agitating for ten years to secure abolition of the "harem" system.

With equal rights of inheritance and "equality of citizenship" also granted to women, the feminist movement in China has now made great progress.

Equality for women means the disappearance of the rigidly observed patriarchal family system and the decay of Confucian ideals which glorified the male.

Many government officials and members of the Kuomintang, the ruling political party of the government, are likly to be involved in divorce suits if wives take the new law seriously.

An executive order insuring equality for women in the Federal service was made public December 24, 1932. Under the new order, the Government department will still have the right of selection, but they must give the commission an important reason for the choosing of a man over a woman when the woman stands higher than the man on the eligibility list.

(From "Equal Rights," Jan. 7, 1933.)

Peeps into Current Thought

Writing in the Modern Review of February, 1933, of primary education in villages, Dr. Sukumar Ranjan Das states that the problem reduces itself to the devising of ways and means to meet the financial requirements. As such means and ways, he suggests, that the temple or mosques be used for school premises, that the Village Panchayats and the Co-operative Societies for the purchase and sale of commercial crops and domestic needs should pool their common good fund to meet these financial needs. "The success of the scheme" he rightly points out" will entirely depend on the co-operative spirit and the loyalty of the members." He concludes, however, by saying that primary education "is the first step towards reorganisation and reconstruction of the villages." If the scheme for primary education is entirely to depend on the co-operative and other movements for its finances, certainly these movements must be the first step. Mr. Das however does not seem to refer to adult education. This education of the adults which will rouse the spirit of co-operation and service for common needs is therefore the first requisite. This is best imparted, not by the literary education of the ordinary school but by earnest appeals individually as well as in gatherings to the religious instincts that is latent in all people in India, and especially in the "uneducated people." Slum improvement work in cities is in many respects like village work. Our experience in this matter as published in the "Stri Dharma" of Jan. 1933 points to the great need, first of all, of imparting this kind of spiritual education by informal talks and gatherings. A band of sanyasins imbued with this missionary spirit is therefore the first need of the nation.

Another article in the same journal by St. Nihal Singh on "Forcing the pace of Women's Literacy" describes how the Raja of Gondal in a small state in Kathiawar has made elementary education compulsory in his state for girls rather than for boys, and how he has suited the truly national religious conscience. We congratulate the Raja on the good results achieved. It would be well if the same method is followed elsewhere; for it is women that really shape the home, and, therefore, the nation from within.

In the (unavoidable) absence from Madras during May and June of Dr. (Mrs.) Muthulakshmi Reddi, Mrs. Dadabhoy and Srimathi G. Visalakshi will be the Secretary of the Women's Indian Association and Editor of Stri Dharma respectively.

Women's International League.

Annual Council Meetings.

MARCH 6TH AND 7TH, 1933.

HELD AT DENISON HOUSE, VAUXHALL BRIDGE ROAD, LONDON, S.W.1.

The following resolution was passed :—

INDIA

"This Council of the Women's International League wishes to support the Government in its efforts to work for constitutional advance in India and in its vindication of the policy of Central as well as Provincial responsibility, but being convinced of the necessity of restoring goodwill and confidence in India, it urges the Government to release all political prisoners not accused of violence and to seek the co-operation of all parties."

Indian Women at Home and Abroad

INDIAN LADY IN THE PHILIPPINE UNIVERSITY

We understand that Mrs. D. N. Roy is a student in the University of Philippines. She is the only lady in the island and is the wife of Dr. D. N. Roy who is a Professor in that University.

EDUCATION OF ADULT WOMEN IN MYSORE

The Bhagina Seva Samaj is an institution in Mysore with the object of providing education for women who are unable to attend day schools. The Eleventh Anniversary of this Samaj was celebrated on Thursday the 6th April 1933. Rajkumari Leelavati yavaru took the chair on the occasion.

THE SARADA VIDYALAYA, MYLAPORE

Our readers might be aware of the very good work being turned out by this institution. The Vidyalaya aims at training destitute adult women as Higher elementary teachers and has also a lower secondary school attached. The Parents' Day was celebrated on Saturday the 8th April 1933. Miss M. F. Prager, Inspectress of Schools, Madras presided on the occasion.

REDDY WOMEN'S CONFERENCE

The first Reddy Women's Conference was held at Vizagapatam on 17th April 1933 in a tastefully decorated Pandal specially erected for the occasion. Srimathi V. Sitamma, B.A., L.T., of Anantapur, presided over the conference, and Mrs. C. Narayanamm a welcomed the delegates.

WOMEN'S FRANCHISE

A conference of women was held in Town Hall, Bombay on Saturday, March 26th, when the subject of Women's Franchise and status under the new constitution was discussed. The conference was called by three All-India Bodies and the following ladies attended :—(*a*) from the All-India Women's Conference—Mrs. Muthulakshmi Reddi, Mrs. Sukthankar, Begum Shah Nawaz, Mrs. Jivaraj Mehta, and Rani Rajwade. (*b*) from the Women's Indian Association—Mrs. G. Lakshmi David, Mrs. Hannen Angelo, Mrs. Ammu Krishna Menon, Mrs. Hamid Ali and Mrs. H. A. Tata, and (*c*) from the National Council of Women in India. Mrs. M. Premchand, Mrs. D. N. Sirur, Mrs. McKenzie, Mrs. Nagarkar, Mrs. Khadye, Mrs. S. Naik, Miss R. Navalkar, Mrs. Asaf A. Faziz, Mrs. J. R. Doctor, and Miss Leah Jhirad. Dr. (Mrs.) Muthulakshmi Reddi presided.

BRITISH WOMEN ON WOMEN'S FRANCHISE IN THE NEW CONSTITUTION

We are indebted to Reuter for the news that eleven leading women's organisations have written to the 'Times' protesting against the White Paper proposals concerning women's franchise which are stated to represent a general whittling down of the Lothian Proposals.

WOMEN'S REPRESENTATIVE TO THE JOINT SELECT COMMITTEE

The Joint Select Committee has decided to call Begum Shah Nawaz for giving evidence before it. She will be the only woman representative from this country.

THE MOTHER'S ASSOCIATION, ROYAPETTAH

This useful organisation has its home in the Servants of India Society, Royapettah and is but one year old having been started only in April 1932. Its first anniversary was celebrated last month. This was preceded by a Children's Party which was attended by over 100 children. Srimathi Subhadramma conducted games. Mrs. Ramaswamy Sivan presided on the occasion. The following were among the ladies present:—Dr. (Mrs.) Muthulakshmi Reddi, Mrs. N. Sivaraj, Mrs. Yegyanarayana Iyer and Srimathi G. Visalakshi.

During the past one year the Association arranged many popular lectures and started a library. The report states 'The most voracious reader in our Association is an old lady of 60. She has almost finished all the books in our library. Another persistent reader is 70 years old.' May we not say 'No need to despair.' Much credit is due to the energetic Secretary of the Association, Srimathi Kamalakshi Amma.

BABY WELFARE EXHIBITION, MAINPURI

We have received report of a very successful Baby Welfare Exhibition at Mainpuri. The Exhibition was held from March 17th to 23rd. Mrs. D Drasum Nath and Rai Bahadur Th. Thamman Singh opened the exhibition for ladies and gentlemen respectively.

Sarada Act at Work

JURISDICTION OF BRITISH COURTS

SARADA ACT CASE IN MASULIPATAM

Mr. E. R. Wood, I. C. S., District Magistrate, Kistna, took up the trial on Wednesday, of a case filed under the Child Marriage Restraint Act by the local Sarada Act Committee against Messrs. Matury Subbayya, Vankayala Varadarajulu and others on the completion of the preliminary enquiry in the case by the Sub-Divisional Magistrate, Masulipatam, last month.

The accused raised an objection at the time of the preliminary enquiry before the Sub-Divisional Magistrate, himself, that the marriage in question was performed in Frenchpet, Masulipatam, and that British courts had no jurisdiction on that account to take cognisance of marriages performed there. The Sub-Divisional Magistrate noted the objection and observed that it was for the trial court to consider it and give its ruling on the objection.

The complaint filed stated that Mr. Matury Subbayya had given his minor daughter aged about 12, in marriage to Mr. Vankayala Varadarajulu and that he was therefore guilty of breach of the provisions of the Child Marriage Restraint Act, that Mr. Varadarajulu was punishable for having married a girl below 14 years of age. The third accused was Vankayala Lakshmammal, mother of the bridegroom and the 4th accused, Mr. Ketavarapu Ramayya, the purohit who solemnised the marriage on the 6th August in Frenchpet.

DEFENCE OBJECTIONS

The counsel for the accused filed before the court a memo of objections. He contended that the Sarada Act could not have the force of an Act of the legislature on the ground that the Sarada Bill had been so amended by the Select Committee that it turned out to be virtually a new Bill and as such the consent given by the Viceroy for the introduction of the original Bill could not be taken to be consent for the amended Bill and hence the Act did not technically satisfy the provisions of the Government of India Act requiring the consent of the Viceroy for introduction of legislative measures affecting the religious and social customs of people. Secondly, the Act contravened the Proclamation of Queen Victoria guaranteeing religious neutrality. Thirdly, the marriage in question was performed in Frenchpet, Masulipatam. There was ample evidence to show that British courts were not exercising jurisdiction

over Frenchpet and that offences committed there were being taken cognizance of and tried by courts other than British.

The learned Magistrate posted the case to 3rd May for hearing arguments.

Mr. S. Jagannadha Row, M. A., Bar-at-Law, and Mr. K. P. Mallikarjuna Row, M.A., B. L., defended the accused., while Mr. Bh. P. Prasada Row, B. A., B. L., appeared for the complainants.

* * *

Extracts from a letter from the Hon. Secretary, Sarada Act Committee, Kistna Dist. dated 22nd April 1933.

"Ever since our Committee was started in 1932 it has been working very vigorously and enthusiastically. It has launched up to now six cases out of which four have been favourably disposed of and the remaining two are pending disposal.

In our Masulipatam there is one 'Frenchpet' belonging to the French. Some people here are under the impression that marriages performed there would not come under the operation of the Sarada Act; so much so many marriages have taken place and will take place in future. Of the two cases pending one relates to the marriage performed in Frenchpet, and it was filed as a test case. The Vakil on behalf of the accused filed a petition questioning the jurisdiction of the court. The case has been posted to 3rd May 1933 at Chilakalapudi by the District Magistrate, Kistna for hearing the arguments with regard to the point of jurisdiction."

* * *

CASE UNDER SARADA ACT AGAINST A VILLAGE MUNSIFF OF KOKKIRAPALLI

Mr. K. S. Gupta, B.A., Pleader and Municipal Councillor, Vizagapatam in his capacity as the Honorary President of the Seva Sangham—a very active Sarada Act Vijilance Association in the Northern Circars—has filed a case under the Sarada Act on 11th April 1933 before the District Magistrate, Vizagapatam, against (1) Polarauthu Chinna Naidu (A village Munsiff of Kokkirapalli), (2) Boddapati Appanna of Pakirisahebpeta and (3) Kommajoshyula Jagannadham, Purohit of Pakirisahebpeta, for the offence of performing on 11th June 1932 a child marriage of Polarauthu Chinna Ammadu, aged 11 years (daughter of A-2) with Polarauthu Chinna Naidu (A-1) aged about 22 years under the Purohityam of Kommajosyula Jagannadham (A-3).

(Right to left) Mrs. Rukmani Ammal (wife of Mr. T. K. Venkataraman, M.A., Principal, Government College, Rajahmundry) ; Mrs. Valambal Ammal (wife of Mr. A. G. Sankara Aiyar, Advocate); and Mrs. Rukmani Bai (wife of Dr. Madhavan Nayak, Government Hospital, Kumbakonam) who have been appointed Honorary Magistrates, Kumbakonam.

A New Harijan Colony in Madras

(THE WOMEN'S INDIAN ASSOCIATION HAS RENDERED FINANCIAL ASSISTANCE IN WORK CONNECTED WITH THE FORMATION OF THIS COLONY. ED. STRI-DHARMA)

The improvement of slums is an important aspect of social work for the uplift of the depressed classes, and by forming an ideal colony for such citizens, with provision for their economic and educational uplift, a small band of workers in Madras have led the way in a great work. Gokulam, the colony, has been formed in Krishnampet by Mr. P. N. Sankaranarayana Ayyar, Srimathis Bagirathi Ammal and Visalakshi Ammal.

The colony was formally opened by Kumararajah, M.A., Muthiah Chettiar of Chettinad, Mayor of Madras, on 9th April 1933. The Rt. Hon. V. S. Srinivasa Sastriar presided. Mr. T. R. Venkatarama Sastriar, the Rev. C. W. and Mrs. Ransom, Mrs. Sarangadhara Doss and Mr. T. M. Krishnaswami Ayyar, a prominent member of the Sanatanist group, were also present.

PURCHASE OF LAND

Welcoming the guests Mr. P. N. Sankaranarayana Ayyar gave an account of the growth of the colony. In 1929 Mr. Sankaranarayana Ayyar and a few others decided upon the scheme, and recently the Bishop of Madras sold to the workers the land on which the colony has been formed, at the comparatively cheap price of Rs. 2,000. Mr. Sankaranarayana Ayyar and his associates formed a Co-operative Society and the area was laid out under the advice of the Director of Town Planning. The colony is now occupied by 40 thatched houses, each belonging to one family. The land on which each house stands has been sold to the owner of the house for Rs. 50 which is recoverable in 40 instalments. Three Honorary doctors attend the colony and render medical aid, while slum workers give talks on hygiene, thrift, etc., conduct bhajana parties and help in the general uplift of the colonists. Mr. Sankaranarayana Ayyar and his associates have also introduced suitable cottage industries among the dwellers to help them to supplement their incomes. The dwellers have asked His Holiness Sri Sankaracharya of Kumbakonam to build and endow a temple in or near the colony.

Mr. T. R. Venkatarama Sastriar, addressing the gathering, referred to the growth of the colony and expressed his appreciation of the services of Mr. Sankaranarayana Ayyar and his colleagues.

MAYOR'S ENCOURAGEMENT

In formally opening the colony the Mayor said that the improvement of slums was an important part of the work for ameliorating the conditions of the depressed classes. The Government, the Municipal Corporation and the public should help in the task. The Madras Corporation was keenly interested in slum improvement. Their budget contained a provisions of Rs. 4½ lakhs for the work, and they had already constructed plinths for the benefit of slum-dwellers. Slums consisted of thatched houses, which were subject to damage by fire, and it was therefore necessary that they should be replaced with permanent structures. The occupants of the structures being poor people, the rent-income from dwellings could not be commensurate with the capital outlay, and so it was desirable that the bulk, or at least half, of the expenditure should be given as a grant by Government, a loan being raised for the remainder of the cost.

The Mayor assured the colony of his support.

SANATANISTS' OUTLOOK

Mr. T. M. Krishnaswami Ayyar said that though the Sanatanists were opposed to the entry of Harijans into Hindu temples yet they were as strongly in favour of their economic uplift as the Reformers themselves. The movement against temple-entry was not based on any prejudice against the depressed classes. His Holiness Sri Sankaracharya of Kumbakonam would most assuredly sympathise with the object of establishing a temple for Harijans, and would help the cause if he is approached in the right way. Mr. Krishnaswami Ayyar added that he believed in the value of bhajana in preference to mere speeches. For, while in speech man revelled in the excellence of phrase and language, bhajana stirred the very heart of man. The speaker offered his services in organizing bhajana parties for the benefit of the slum-dwellers.

PRIZE DISTRIBUTION

The Rt. Hon. V. S. Srinivasa Sastriar distributed prizes awarded to the slum-dwellers for cleanliness educational progress etc.

In the course of a short speech he recommended the work of the colony as a model for workers in the field of slum improvement. It was something in the nature of a marvel that Mr. Sankaranarayana Ayyar and his associates should have been able to obtain ready and willing assistance from officials and from others in

authority. It was also worthy of mention that the Bishop of Madras should have been so kind as to sell the land for the colony at a comparatively cheap price.

Mr. Srinivasa Sastriar wished the colony all prosperity.

With the usual votes of thanks the function terminated.

From the "Madras Mail."

Housing Conditions in The City of Madras.

THE NEED FOR A POLICY.

(BY A WORKER)

Statistics regarding housing conditions are not easily available, and hence the facts in this note are not completely accurate.

2. SOME FACTS.

It is said that about 80 per cent. of the population in the city live in rented houses. The Royal Commission on Labour estimated that about 150,000 families live in 25,000 single roomed dwellings in the city. We learn from another source that there are in Madras only 73,700 pucca houses to accommodate the population of 6,47,230, working up to 9 persons per house. The Madras Sanitary Welfare League has given out after an inquiry that about 40,582 families live in the 181 slums of the City. This means that about 2,02,910 persons live in the cheries of Madras, if we take the average size of a family to be 5. The real situation is much worse than these figures indicate.

3. WHAT HAS BEEN DONE IN THE PAST.

During the past ten years the Corporation and Government have been trying to mitigate the evils of bad housing conditions. A brief indication of what these agencies have done is given below.

GOVERNMENT.—The Labour Department of the Government began by building houses for Adi-Dravidas. This had to be given up as much difficulty was experienced in collecting rents, etc. Latterly, the policy of the Labour Department has been to acquire house sites, provide the amenities, put up plinths, and then sell the sites with the plinths to the Adi-Dravidas, through Co-operative Societies or other agencies. The Labour Department does not charge the Adi-Dravida the cost of the improvements and plinths. The Government has also been giving advances for house building, and

a large number of its servants have built houses. The co-operative house building societies have also been responsible for the construction of many houses.

THE CORPORATION.—Nor has the Corporation been idle in the matter. The Mambalam and Lloyd Road schemes have opened up a considerable area for building houses for the upper, middle and richer classes. Quite a large number of houses have been built in these areas. The Mambalam scheme has been very popular with certain classes of people. The Corporation has also built a large number of model dwellings for its menial employees, and has spent much money in carrying out improvements to certain slums. The Bogipalayam and Cochrane Basin schemes have both been experiments in slum abolition. In both these schemes the Corporation has sunk large funds. It is also learnt that the Corporation has on its hands just now about 4½ lakhs of rupees from loan funds to be spent on improvements to slums.

The introduction of the suburban electric train service, and the rapid development of Bus traffic have considerably relieved the congestion in some parts of the City.

4. HAS THE EVIL DECREASED?

In spite of all the improvements noted above, housing conditions are still far from satisfactory. About the miserable lot of the Cheri dweller, much has been said and written recently. But it must not be forgotten that the lower middle classes fare no better. The following facts may perhaps partially explain the present state of affairs.

(1) Madras has had a steady addition to its population and the number of dwellings has not increased proportionately with the growth of the population.

(2) There is a large labouring population which cannot pay the necessary rent to get housing accommodation.

(3) The new extensions have brought more houses into existence but have not reduced rents. The result is that the poorer classes are where they were formerly. It may be said without exaggeration that certain richer classes have been getting better accommodation while the lot of the poor has been growing worse.

(4) As observed before, 80 per cent. of the population live in rented houses. There is thus a steady demand for houses leading to an increase of rent. The house owning class has had the advantage of new improvements carried out by the Corporation and the growing demand for houses.

5. THE REMEDY.

A great deal has been attempted and done for improving housing conditions. But it has not been done wisely with a policy. The Corporation's frantic attempts now and then to spend a few lakhs on a slum or two, savours more of the actions of a man who in his last days wants to do something to appease his soul.

The several experiments undertaken have raised a number of problems which must be examined in the light of a policy designed to improve housing conditions all round. Mambalam has shown the advantages of a Municipal scheme of Town Planning. The introduction of the suburb an electric train service has emphasised the importance of cheap traffic as a means of relieving congestion in the City. The question whether the poor classes should be enabled to own their houses or whether they should be kept on only as tenants is at the moment being keenly debated upon. Social workers have realised that welfare work among the poor is as important for abolition of slums as new housing schemes.

The Corporation is primarily interested in improving housing conditions and has a right to expect employers of labour in the City including Government and the citizens to come into line with any policy it may decide upon. The time has now come for the Corporation to gauge the extent of the evil and decide upon a sound policy.

Wanted for the Preparation of an Indian Woman's Welfare Directory

Thoughtful and humane persons, all over the country, interested in the cause of suffering humanity and of the suffering animals, are requested, for the sake of love of justice and mercy, to kindly assist the undersigned in the preparation of an Indian Woman's Welfare Directory, by supplying him with necessary information, cuttings from newspapers, or with pamphlets, together with any helpful suggestions in regard to the following :—

1. Names of books or periodicals published during the last fifty years on the subject of Kindness to Animals, as well as on the Emancipation of Indian women.

2. Names and addresses of Women Associations or of Individuals that have worked, or still working, in the interests of Social Reform, or for the removal or social ills, suffered by women and children.

3. Names and addresses of Indian poets, journalists and other writers, and of Sadhus and saints, who have given of their time and their gifts for the production of such literature with a view to awakening the public conscience to a realization of the suffering and unhappiness to which Hindu deserted wives are likely to be exposed, under the double standard of morality sanctioned and tolerated within the existing Hindu law.

4. Names and addresses of leading lawyers, judges and Members of Legislative Bodies, who have given of their life service for the purpose of instituting measures for social reform looking toward the remedying of social ills by legislation.

5. Names and addresses of public-spirited, wealthy men and women, who have patronised papers or persons, who have taken an active interest in the emancipation of Indian women and children.

6. Names of philanthropic Indians who have spent of their valuable time touring India on behalf of the spiritual freedom of their Indian sisters.

Any assistance or aid in collecting the information as indicated above will be gratefully accepted by the undersigned. All friends helping in this humane work will receive a free copy of the "Indian Woman's Welfare Directory" when it is ready for distribution.

BHAGAT RAM,
(Str. 5, Wakefield Ganj, Ludhiana, Punjab).

Social Legislaton in Baroda.

Several interesting details regarding social legislation undertaken in Baroda State which forms one of the outstanding features of His Highness' administration, are contained in the Annual Report for the year ending in July 31, 1932 submitted by Rao Bahadur Sir V. T. Krishnamachariar recently. The administrative work relating to it is entrusted to the Nyaya Mantri (Legal Remembrancer) who is the Ex-Officio Member of the Legislative Assembly.

The year saw for the first-time the operation of the Hindu Divorce Act. Of the 47 suits brought under the Act, 35 were for divorce, 21 for judicial separation and 8 for restitution of conjugal rights; 46 of these were filed by persons in whose caste divorce is permissive. In only one case was the application made by a person in whose caste the custom of divorce did not exist. The case was ultimately compromised. The Special Marriage Act applied to

the State since 1908 with a view to produce a form of marriage for persons who do not approve of forms of marriages either sanctioned by religion or custom of the caste but desire to treat them as civil contracts, was consolidated and modified in the light of amendments made in 1923 in the Act of British India.

Among other amending Acts special mention may be made of the Hindu Undivided Family (amendment) Act which aims at removing all doubts regarding the extent and nature of the right, title and interest a member of a Hindu Joint Family has over property acquired by him by means of his learning and providing a uniform rule application thereto, irrespective of the nature of such learning and acquisition.

Among the Bills published for eliciting public opinion during the year were a Bill to amend Hindu Marriage Act reducing the prohibited degrees of consanguinity in Hindu marriages so as to suit the present needs of society and to do away with the prohibition of 'Sagotra' marriage; and a Bill to amend Child Marriage Restraint Act so as to incorporate therein provisions preventing disparity of age in marriage as recommended by the Committee appointed by the Government to consider the question of preventing old men's marriages with minor girls. The application of the Christian Marriage Act of British India to the State with necessary modifications was under contemplation.

Two of the most important pieces of social legislation in the State are the Infant Marriage Prevention Act and the Child Marriage Restraint Act. The work of exercising general supervision over the operation of the Acts now rests with the Nyaya Mantri.

There were 17 applications for exemption from the operation of the first out of which 13 were granted permission by the Mahal and District Courts.

"Speaking generally," says the report, "the Act has certainly had educative effect. Marriages in contravention of it are less frequent among Brahmins and other higher castes than among Kolis, Kumbis and other classes; even among these latter there is an increasing appreciation of the benefits of raising the age of marriage. A portion of the fines levied under the Act is spent on educative work among these people. Sanction to prosecute guardians of minors in cases where marriages were celebrated in foreign territories was asked for in 92 cases and given in 75 by the Varishta Court."

(*Indian Social Reformer.*)

India

Mr. Cousins has sent us a letter which we take pleasure in publishing :—

"Mrs. Cousins has asked me to write to a number of friends acknowledging letters which she has received in India, but to which she cannot reply personally at present.

"She was sentenced to a year's imprisonment in Madras on December 10th for declining to enter into a bond not to speak in public against the Ordinance Rule under which India is now governed, and particularly against the forcing of emergency Ordinances into the ordinary penal code by the British and official group in the Indian Central Parliament against the will of the elected representatives of the people of India.

"As the sentence was intended to be merely prohibitive and not punitive, it was made simple imprisonment, A class. Mrs. Cousins is therefore able to receive all communications and packets sent to her, subject to censorship for any references favourable to the Indian side of the political struggle; but she is only permitted to write one letter a fortnight." Her address is c/o The Superintendent, Presidency Jail for Women, Vellore, Madras Presidency, India.

"Mrs. Cousins has two cells, one as a private dressing room, the other as living room. She may supplement the prison food with extras at her own cost. She has her own clothing, bedding and additional furnishing. She is therefore relatively comfortable, and content in having done what she conceives to be her duty.

"She has planned work for a considerable time ahead, such as learning the Hindi language, and writing a book on music. As the political prisoners are permitted to meet during the day in their cells and a grassy open space, Mrs. Cousins has already formed the other twenty-four prisoners into a class for cultural study, most of them being highly educated. In the companionship of the gentle, brave and spiritually minded Indian women whom she loves and for whom she has worked for the past seventeen years, Mrs. Cousins is in her element. She will be visited by women magistrates, to whom she, as first woman magistrate, in India opened the magistracy. The humour of the situation will not escape her.

"On the motion of Mrs. Hannen Angelo, an Indian Christian member of the Corporation of the City of Madras, Corporation adjourned as a protest against the sentence on Mrs. Cousins.

"In accordance with our plans made in Geneva I remain here until the end of March, and shall then go to the Lower Himalayas for the summer, as suggested by Mrs. Cousins in a recent letter, the suggestion having behind it the possibility of an earlier reunion than December next. I should add that Mrs. Cousins was in excellent health according to her letter of December 30th."

Yours sincerely,

JAMES H. COUSINS,

(Pax International-Feb. 1933.)

This first Indian Girls to do Physical Exercises in Durban with fifteen pupils. Thruvalavar Nayanar, Free Tamil School. " Taking Annamalai System of Physical Culture, 120 children in number.

18

What shall we do with our Girls?

This question has become a burning one once more. For decades girls have been trained, as boys are, with a view to a future profession or occupation, in accordance with their special inclinations and gifts and according to the social status of their family.

To-day economic conditions have once again changed the situation. Parents ask themselves: Why should we have our girls trained for some future wage-earning activity? When the time comes, they will not be able to find work, therefore it is far better to save the expenses for professional training or apprenticeship.

In these times of financial depression, parents hardly know where to find the money for education and training of their children, all the more as experience shows again and again that many of the older girls for whose training sacrifices have been made, remain without work. Moreover, a certain reaction against the woman's movement and woman as a wage-earner has set in. Not a few girls who are working to earn their living long for marriage and family life and the relative safety and security which it entails. The high hopes which former generations placed in women's final access to all wage-earning occupations have not all come true.

In some countries women have allowed themselves to be influenced by the growth of political movements which in principle hold that woman's place is the home—though short of introducing polygamy they will not be able to supply every woman with a husband, not to speak of a bread-winner for both.

But that is neither here nor there. Even to-day there are house wives and mothers so over burdened with work that, more than those of former generations, they are in need of their daughters' help in the household; but it is not of these we want to speak here.

No, the question that arises is: what will become of those girls, who, without having sufficient duties to fulfil, just stay at home doing nothing? They are being cheated of their right to take their place in life and of their future possibilities.

Needless to say, not all girls who have trained for a profession or occupation, are without work. For example there is less unemployment in some specific feminine branches of work than in those mainly men are employed. The majority of girls find employment and are able to earn a living, be it ever so much more modest than previously.

Even to-day there are still many girls in all wage-earning occupations who do not enter the labour-market at all, because owing to special qualifications or efficiency they find a position immediately on leaving their training school, and later they pass into other positions, thanks to special recommendation.

Shall we bring up our girls and boys so that they lose faith in themselves? Would it not be infinitely better if we tried to encourage our young people and to foster in them the desire by special effort to overcome their handicap and to make their way in life in spite of economic difficulties?

It is quite true, that in spite of all, conditions may prove stronger than they. But we do not only train our young people for the life of to-day, because for them there is also a to-morrow and after to-morrow. We must not foster the pessimistic outlook, that life is as good as closed to the present generation of young women, otherwise we deprive them of possibilities of development, which whole generations of women have striven to obtain. Though we cannot promise a girl any safe prospects, we must not cut her off from taking her chance, otherwise we condemn her from the outset to lifelong dependency and moral and economic misery.

The times are past when the girl of leisure had any better chance of marrying than the girl with a career. Many men to-day are so handicapped economically, that they do not find the courage to marry a girl who could not, if necessary, stand on her own feet. We live in a time when fortunes are easily lost and how sad it is to witness, in such all too frequent cases, the complete helplessness of elder daughters, who have never been properly trained for any kind of work. On the other side how pluckily and efficiently have many wives understood how to adapt themselves to changed circumstances, because they have known the healthy discipline of professional work before they married.

It is the tragic fate of the younger generation, who reach the adult age in our time of grave economic upheaval, that they must on the whole remain without a firm and reliable plan to guide their future life and work. The former easy way through training to a career with normal possibilities of advancement is barred. It is no longer possible, to enter the road to a previously chosen goal to pursue it firmly and purposefully.

The character forming force of professional training is an asset which can never be lost; it is from the side of the parents a valuable dowry to their daughters, a gift so valuable that it justifies every sacrifice they may have had to make for the purpose.

The girls of to-day have to decide between two paths only. It is possible for a girl with the help of an adequate professional training, to find fresh avenues of work, even if by circumstances she has been driven from the path originally chosen; it is possible for her to find fulfilment in life through work, even if she has had to abandon one goal to find other openings. Without such adequate preparation, the fate of a young person it left to the accidental and arbitrary ruling of chance. Dare we take the responsibility of leaving any of our daughters to the insecurity of a life which always obliges her to look round for somebody to feed and support her, because her own possibilities to fend for herself in the struggle of life, have remained neglected and undeveloped?

ALICE SALOMON.

Women the World Over.

NICARAGUAN WOMEN IN DIPLOMACY.

In Nicaragua, where women have not yet been granted the vote (though its feminists are working hard to obtain it), women have since 1922 had access to the consular service. In 1922, Aurora-Rostand, a poet, who is in private life Dona Maria de Ibarra, was appointed Consul in Detroit, United States. Since then several Nicaraguan women have been appointed Consuls or Vice-Consuls in the United States.

WOMEN GOVERNOR IN ARCTIC RUSSIA

The young Russian scientist, Mrs. Nina Demme, has been appointed Governor of Sewernaja Semlja, an Arctic island on the North Coast of Asia, formerly known as Nicholas II Country. Mrs. Demme and her assistants, have been entrusted with the task of studying the animal and plant life of the island with a view to drawing up a report on the possibilities of its industrial exploitation.

WOMEN DIRECTOR OF BACTERIOLOGICAL RESEARCH

Professor Lydia Rabinovitch-Kempner has been appointed Director of the Institute of Bacteriological Research in Berlin. She was the first woman in Prussia on whom the title of 'Professor' was conferred, and many years ago she was the only woman assistant to Dr. Dobert Koch, the famous discoverer of the tuberculosis bacillus. Dr. Rabinovitch has travelled widely in the interests of her research work. She has visited the malaria infected wildernesses of Africa, and the New World; and the island of Lepers. She made a name for herself in the United States, where for many years she was attached to the University of Philadelphia.

HUNGARY'S THREE WOMEN M.P.S.

Till quite recently Hungary had two women representatives in Parliament: Miss Anna Kethly (Social Democrat), who has been returned three times and was for a long time the only woman member, and Barnness Orosdy (Christian Socialist), who won her seat at the last General Election, as a result of a recent by-election. Mrs. Lilla-Melczer, a candidate of the United (Government) Party, was returned by an overwhelming majority.

(The Vote)

ISLE OF MAN

Mrs. Marion Shimmin has been returned unopposed for the constituency of Peel in the House of Keys. She is first woman member to sit in the Manx Parliament and is representing Labour.

QUEBEC.

A Bill to give the woman of the province of Quebec the right to vote in the provincial elections was defeated by 53 votes to 20. The vote was taken along non-party lines, Cabinet members dividing on the issue. Women in Quebec have the franchise in Dominion elections.

FRANCE.

During the recent discussions of the budget M. Armand Massard, a member of the Municipal Council of Paris, proposed the creation of a Women Police Force. This proposal was made at the request of the National Council of Women of Franchise; in making it, he renewed a suggestion which was brought before the Town Council by his father, M. Emile Massard, as early as 1912 and once again in 1922, but which on both occasions was rejected.

Among the duties of this Women Police Force, as laid down by M. Massard, should be the supervision of public parks, open spaces, children's play-grounds and the search of arrested women in the Police Stations. Police women should also be on duty at the railway stations in order to prevent women and girls arriving from abroad from falling victims to abuses of various kinds. It is true that there are at present social workers who meet the trains from abroad in order to protect lone women from the dangers to which they are exposed, but this is not considered sufficient. In spite of all the devotion which these women bring to their tasks, there are many cases where they must abstain from interfering because they have no authority to act.

(Bulletin. I. C. W.)

SPAIN ELECTS WOMEN MAYORS.

Spanish elections have so far resulted in the triumph of at least six women mayors, with reports still arriving as we go to the press. In San Sebastian, five out of twenty-two municipalities heard from to date, have elected women mayors. A nestoryws from Badajoz annouces that the town of Alange has elected Senorita Julia Mayoral as mayor. The Governor of the province, Senor Cenamor, installing her in her new office, took advantage of the occasion to make a stirring feminist speech.

MARRIED WOMEN'S RIGHTS IN COLOMBIA.

The right to manage and dispose of their own property has been granted to married women in Colombia. Husbands no longer will be wives legal representatives nor may spouses make irrevocable gifts to and contracts concerning reality with each other. A wife

may enter appearance in lawsuits and is liable only for her own debts and those arising out of domestic obligations and the raising and education of the children.

(Equal Rights.)

THE FIRST DANISH WOMAN LAWYER PLEADS AT THE COURT OF APPEAL.

Recent changes in legislation on judicial procedure have given Danish lawyers permission to appear before the Court of Appeal in cases in which they have appeared in the lower courts. To exercise this right, lawyers have to obtain a certificate from one of these lower courts, the 'Landret,' stating that by exercising the profession for a certain number of years they have acquireotdi thorough knowledge of legal procedure. It is interesting to naer, that the first Danish lawyer to exercise this right, was a woman, Miss Ingeborg Hasen, Barrister-at-law, well known in international circles as a member of the Board of the International Alliance for Suffrage and equal Citizenship.

(Bulletin. I. C. W.)

(FIRST WOMAN CABINET MEMBER IN U. S. A.)

Miss Francis Perkins has been appointed Secretary of Labour, in President Roosevolt's cabinet. She is the first woman cabinet minister in U. S. A.

Miss Perkins has been a social worker all her life. She studied sociology at the Pennysylvania and Columbia Universities. In 1910 she became a lecturer at Adelphi college. From 1912-17 she was Secretary to the Committee on Safety New York. From 1917—19 Miss Perkins was at the head of the New York council organisation for war service. In 1919 she was appointed State Industrial Commissoner of New York by Mr. Franklin Roosevolt, then Governor of that state.

* * *

The following message has been sent to Mahatmaji on 4th May 1933 by the Committee of the Women's Indian Association:—

"Women's Indian Association prays that you may be given strength to successfully pass through the ordeal which you are once again undertaking for the cause of your countrymen. We feel deepest sorrow to think that circumstances should be allowed to arise which make such a decision imperative and endanger a precious life like yours.

We pray that even now you may not find it necessary to carry out your resolve."

HINDI

महात्मा गांधी का महा व्रत ।

हमारी अग्नि-परीक्षा ।

महात्मा गांधीने ८ वीं मईसे इक्कीस दिनका उपवास हरिजनोंके कार्य के लिये करनेका अटल संकल्प कर लिया है। साथ ही उन्होंने वक्तव्य निकालकर तथा लोगोंसे बातचीत करके यह भी निश्चय प्रकट कर दिया है कि यह किसी प्रकार भी त्यागा नहीं जा सकता है। महात्माजीके स्वेच्छासे इस अग्नि-परीक्षामें पड़नेका कारण क्या है, यह उन्होंने नहीं बताया है। अपने वक्तव्यमें उन्होंने केवल यही कहा है कि—"जब मैं निकट भूतकालपर दृष्टि डालता हूँ, तो बहुतेरे ऐसे कारण हैं, जिन्होंने उपवासका प्रसंग ला उपस्थित किया है। वे इतने पवित्र हैं कि प्रकट नहीं किये जा सकते, पर वे सभी महान् हरिजन कार्यसे सम्बन्ध रखते हैं।" साथ ही महात्माजीका यह भी कहना है—"यह उपवास किसी खास आदमीके विरुद्ध नहीं है और न उन सभी आदमियोंके विरुद्ध है, जो इस समय स्वयं उपवास न कर इसके आनन्दमें भाग लेना चाहते हैं। किन्तु यह खासकर मेरे ही विरुद्ध है। यह आत्मशुद्धिके लिये अन्तरात्माकी प्रार्थना है और विशेष सतर्कता और चौकसीकी प्रेरणासे युक्त है।" महात्माजीके वक्तव्यसे यह भी मालूम होता है कि वे सवर्ण हिन्दुओंकी ओरसे हरिजनोंसे की हुई प्रतिज्ञाकी पूर्तिके लिये बेतरह व्याकुल हैं, इसीसे उन्होंने कहा है—"जिन लोगोंका विश्वास है कि अस्पृश्यतानिवारण करना अवश्य-कर्तव्य है, उनमेंसे प्रत्येक आदमी अपनी सामर्थ्यके अनुसार उस प्रतिज्ञाकी उचित और पूर्ण पूर्तिके लिये पूरे उत्साहसे काम करके मुझे आवश्यक भोजन पहुंचायेगा, जो सवर्ण हिन्दुओंके नामपर हरिजनोंसे की गयी है।" महात्माजीकी वृद्धावस्था और उनके स्वास्थ्य-की वर्तमान दशाको देखते हुए लोगोंको इस बातका पूरा भय हो रहा है कि वे इस अग्नि-परीक्षासे जीवित न निकलेंगे, किन्तु स्वयं महात्माजीका कहना है कि मैं कुशलपूर्वक इस उपवासको पार कर जाऊंगा, इसलिये लोग साहसको न त्यागें। और, यह तो उन्होंने स्पष्ट शब्दोंमें कह दिया है—"मेरी इच्छा मरनेकी नहीं है। मैं हरिजन कार्यके लिये जीवित रहना चाहता हूँ, यद्यपि आशा करता हूं कि मैं उसी तरह इसके लिये मरनेको भी

तैयार हूँ।" परन्तु वे तो भारत तथा सारे संसारके अपने मित्रोंसे यही अनुरोध करते हैं—"मेरे लिये और मेरे साथ ईश्वरसे यह प्रार्थना करो कि मैं इस अग्नि-परीक्षामें उत्तीर्ण होऊं और चाहे मैं जिन्दा रहूं या मर जाऊं, पर जिस कार्यके लिये उपवास किया जा रहा है, वह सफल हो।" इस तरह इसमें तो कुछ सन्देह ही नहीं रह जाता कि महात्मा गांधीको इस कठिन अग्नि-परीक्षामें जानेकी आवश्यकता इसीलिये प्रतीत हुई है, जिसमें हरिजनोंके उद्धारका कार्य शीघ्र पूरा हो।

कई दिन पहले जब पूनाके हरिजनोंके दो नेता महात्माजीसे मिले थे, तब उन्होंने हरिजनोंके कारण उपवास न करनेका साग्रह अनुरोध किया था। किन्तु महात्माजीने जवाब दिया था—"यदि हिन्दू जाति तुम्हारे साथ न्याय नहीं करती, तो मैं पुनः उपवास करूंगा।" वैसे तो महात्माजीने यरवदाके समझौतेके बाद जेलसे अस्पृश्यता-निवारणका आन्दोलन चलानेकी सरकारसे अनुमति पानेपर गत ५ वीं नवम्बरको जो अपना पहला वक्तव्य निकाला था, उसमें भी सर्वप्रथम अपने दूसरे उपवासकी संभावनापर ही विचार किया था और उसमें कहा था कि जो करोड़ों लोग अस्पृश्यता-निवारणकी प्रतिज्ञा कर चुके हैं, "वे यदि समझौतेको पूर्ण रूपसे कार्यान्वित न करेंगे, तो उनके विरुद्ध पुनः उपवास किया जायगा।" इसका कारण भी उन्होंने उसी वक्तव्यमें प्रकट कर दिया था और मन्दिर-प्रवेश आदि अधिकारोंकी चर्चा करते हुए कहा था—"यदि सवर्ण हिन्दुओं द्वारा समझौतेकी ये आवश्यक शर्तें न पूरी की गयीं, तो क्या मेरे लिये यह संभव है कि परमात्मा और मनुष्यके सामने मुंह दिखानेको जिन्दा रहूं? मैंने तो डा० अम्बेदकर, रावबहादुर राजा तथा दलित वर्गके अन्य मित्रोंसे यहांतक साहस किया है कि सवर्ण हिन्दुओं द्वारा समझौतेकी शर्तोंको ठीकसे पूर्त्ति होनेके लिये मुझे वे बन्धक समझें।" यह सभी जानते हैं कि हरिजनोंसे की हुई प्रतिज्ञाकी वे शर्तें अभीतक पूरी नहीं हुई हैं, इसलिये महात्माजीने यदि सवर्ण हिन्दुओंको कर्त्तव्य-पालनके लिये प्रेरित करनेको इतना कठिन व्रत ग्रहण किया है, तो इसमें आश्चर्य ही क्या है? महात्मा गांधीने तो गोलमेज कानफरेन्समें ही कहा था—"यदि अस्पृश्यता रहती है, तो हिन्दू-धर्मकी मृत्यु हो जायगी और यदि हिन्दू धर्मको जिन्दा रहना है, तो अस्पृश्यताको मरना होगा।" इसीसे वे अनेक बार अपना यह संकल्प दुहरा चुके हैं—"या तो अस्पृश्यता रहेगी या मैं ही रहूँगा।" महात्मा गांधीको आज जो ऐसी कठिन अग्नि-परीक्षामें प्रवेश करनेको बाध्य होना पड़ा है, इसीसे स्पष्ट है कि अबतक अस्पृश्यता-निवारणके लिये सवर्ण हिन्दुओंने जो कुछ भी कर पाया है, इससे उन्हें सन्तोष नहीं है, इसलिये वे चाहते हैं कि यदि हिन्दुओंको उनका जीवित रहना अभीष्ट है, तो वे अस्पृश्यता-

का अन्त कर डालें। स्वयं महात्माजीने हरिजनोंके नेता श्री राजभोजको लिखा है—"जो त्याग सितम्बरमें आरम्भ हुआ था, वह पूरा नहीं हुआ। वह तभी पूरा होगा, जब अस्पृश्यताका नामनिशान मिट जाय—जब कोई जन्मसे छूत या अछूत, उच्च या नीच न समझा जाय। अस्पृश्यताका विष भारतीय ईसाइयोंमें भी फैल गया है। ईश्वरकी दया हुई, तो मैं उस विषको कठिन परिश्रम और महान् त्यागसे दूर करूंगा।" इस तरह सवर्ण हिन्दुओंकी भी अग्नि-परीक्षाका प्रसंग महात्माजीने अपनी घोर प्रतिज्ञासे उपस्थित कर दिया है।

कितने ही नेताओं और मित्रोंने महात्माजीको उपवास न करनेके लिये समझाया, पर महात्माजी अपने सङ्कल्पपर अटल हैं। महात्माजीके प्राइवेट सेक्रेटरी श्रीयुक्त महादेव देसाईने दलित नेता श्री कीकाभाईको लिखा है—"महात्माजी उपवास करनेका अपना सङ्कल्प नहीं त्यागेंगे। इसलिये हरिजनोंको अधिक पवित्र बननेकी और सवर्ण हिन्दुओंको चाहे जैसे हो, हरिजनोंको अपने भीतर लेनेकी शपथ करनी चाहिये।" महात्माजी सवर्ण हिन्दुओंके नामपर की हुई जिस प्रतिज्ञाकी अविलम्ब पूर्ति चाहते हैं, वह उस कानफरेन्सके प्रस्तावमें है, जो यरवदाके समझौतेको स्वीकार करने के लिये १९३२ की २५ वीं सितम्बरको, बम्बईमें महामना मालवीयजीकी अध्यक्षतामें हुई थी और जिसमें प्रायः सभी प्रमुख हिन्दू नेता उपस्थित थे। मालवीयजीने उसमें यह प्रस्ताव रखा था, जो सर्वसम्मतिसे पास हुआ था—"यह कानफरेन्स निश्चय करती है कि अबसे हिन्दुओंके बीच कोई आदमी अपने जन्मके कारण अछूत न समझा जायगा, और जो लोग अभीतक अछूत समझे जाते थे; उन्हें सार्वजनिक कुओं, सार्वजनिक स्कूलों, सार्वजनिक सड़कों तथा अन्य सभी सार्वजनिक संस्थाओंसे काम लेनेके सम्बन्धमें वे ही अधिकार प्राप्त होंगे, जो अन्य हिन्दुओंको प्राप्त है। प्रथम अवसर आते ही उनका यह अधिकार कानून द्वारा स्वीकार किया जायगा और यदि तबतक यह कानून से न स्वीकार हुआ रहेगा, तो स्वराज्य की पार्लिमेण्ट जो कानून सर्वप्रथम बनायेगी, उनमें से एक इस अधिकार को स्वीकार करनेका होगा।"

यदि हिन्दू महात्मा गांधीके प्राणोंके भूखे नहीं हैं और वे वर्त्तमान युग के इस सर्वश्रेष्ठ दिव्यात्मा और अनुपम विभूति को अपने मध्य अधिक समय तक रख हिन्दू जातिका सुदृढ़ सङ्गठन और हिन्दू धर्म की रक्षा करना चाहते हैं, तो उनका परम कर्तव्य है कि तत्काल अस्पृश्यता का अन्त कर डालें, जिसमें महात्मा गांधी जीवित रह सकें। (विश्वमित्र.)

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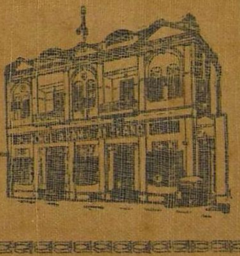

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ஸ்திரீதர்மம்: தமிழ்பாகம்

இந்திய மாதர் சங்கத்தின் நோக்கங்கள்

1. இந்தியாவின் மக்களாயிருப்பதின் பொறுப்புகளை ஸ்திரீகளுக்கு உணர்த்துவது.

2. எல்லாச் சிறுவர்களுக்கும், சிறுமிகளுக்கும், கட்டாய ஆரம்பப்படிப்பு மூலமாய்க் கல்வி பெறும் பாத்யம் உண்டாக்குவது. (மதத்தைப்பற்றியும் படிப்பில் போதனை செய்யவேண்டும்.)

3. பால்ய விவாஹத்தை நிறுத்துவதும்; கலியாணமான பெண்கள் 16-வயதுக்கு முன் புருஷர்களுடன் வஸிப்பதைத் தடுப்பதும்.

4. முனிஸிபல் சபைகளுக்கும், சட்ட சபைகளுக்கும் ஓட்செய்யும் பாத்தியம் புருஷர்களுக்கிருப்பது போல ஸ்திரீகளுக்கும் இடைக்கும்படி செய்வித்தல்.

5. முனிஸிபாலிடிகளிலும் தாலூகா போர்ட்டிகளிலும், லோகல் போர்ட்டுகளிலும், மாகாணச் சட்ட சபைகளிலும், இந்தியச் சட்ட சபையிலும், ஸ்திரீகளுக்குப் போதுமான பிரதி நிதிகள் பெறுதல்.

6. ஸ்திரீகள் ராஜாங்க சபை (Council of State) அங்கத்தினரைத் தேர்ந்தெடுப்பதற்கும், ராஜாங்க சபை அங்கத்தினராயிருப்பதற்கும் உரிமையை அடைதல்.

7. பாத்யதைகளிலும், முன்னேற்றத்திற்கு வேண்டிய மார்க்கங்களிலும் ஸ்திரீகளுக்கும், புருஷர்களுக்கும் ஸரிஸமத்துவத்தை நிலை நிறுத்தல்.

8. மனைவிகளாயும் தாய்மாராயும், இனிமேல் இந்தியாவை அரசாளப் போகும் இந்தியரை ஸன்மார்க்கத்தில் வளர்க்கும் கடமை ஸ்திரீகளுடையதாகையால் இந்தியா தேசத்தின் முன்னேற்றம் ஸ்திரீகளின் முயர்ச்சியால்தான் நிறைவேறும் என்பதை ஸ்திரீகளை உணரச் செய்வது.

9. தங்களுடைய ஆத்ம அபிவிருத்திக்காகவும், படிப்புக்காகவும் மற்றும் பிறருக்கு ஸேவை செய்வதற்காகவும் ஸ்திரீகளை ஸங்கங்களாகச் சேர்ப்பது.

மெம்பராதல்

மேற்படி கொள்கைகளையும் இந்த சங்கத்தின் அமைப்பையும் அங்கீகரிப்பவர்கள் அங்கத்தினராக ஆகலாம். இந்தக் கொள்கைகளையுடைய ஸ்திரீகளின் கூட்டங்களை இந்திய மாதரின் சங்கத்துடன் கிளைச்சங்கங்களாகச் சேர்த்துக் கொள்ளலாம்.

சங்கத்தின் அமைப்பு

இந்த சங்கத்திற்கு ஒரு தலைமை ஆபீஸ், எழும்பூரில் **பாந்தியன் கார்டன்ஸ்** என்ற இடத்தில் இருக்கிறது. 1917-ஆம் வருஷம் மேமீ 8-ஆம் உ இந்த ஸங்கம் ஸ்தாபிக்கப்பட்டது. அன்று முதல் மிகவும் விமர்சையாய் வளர்ந்துகொண்டு வருகிறது. இப்பொழுது 72 கிளைச் சங்கங்களும், 24 வேலை செய்யுமிடங்களும், 4000 மெம்பர்களும் இருக்கின்றனர்.

கிளைச் சங்கங்கள் கூடியவரை அநேக ஸ்தலங்களில் ஸ்தாபிக்கப்பட்டு வருகின்றன. இந்த கிளைச்சங்கங்கள் அங்குள்ள ஓர் காரியதரிசியால் நடத்தப்படும்.

ராஜ்ய விஷயங்களில் இச்சங்கம் சட்டசபை மூலமாய்ச் சீர்திருத்தகளுக்காகவ் வேலை செய்யும். இந்தச் சங்கத்தின் நோக்கங்களும் போக்குகளும் வேலைகளும் மத அனுஸரணையுடன் நடத்தப்படும். ஆனால் மதப்பிரிவுகளில் த்வேஷம் கிடையாது.

இந்திய மாதர் சங்கம்.

நிர்வாஹிகள்—1932—33.

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மிஸிஸ். அச்சய்யா, சென்னை
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மிஸிஸ். ஹீராபாய் டாடா, பம்பாய்
மிஸ். லிப்மா ஸாஸாஸ், பெங்களூர்

போதன நிர்வாக ஸபை

எல்லாக் கிளைகளின் காரியதரிசிகள்

ஸங்கத்தின் பத்திரிகை
'ஸ்திரீ தர்மம்'

பத்திராதிபர் : டாக்டர் (மிஸிஸ்) முத்து லக்ஷ்மி ரெட்டி
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தலைமை ஆபீஸ் : பாந்தியன் கார்டன்ஸ், எக்மோர், சென்னை

இந்திய மாதர் ஸங்கம் மெம்பராவதற்கு வருஷச்சந்தா குறைந்தது		ரூ.	1	0	0
ஸ்திரீ தர்மம் மெம்பர்களுக்கு	,,	,,	3	0	0
மற்றவர்களுக்கு	,,	,,	5	0	0
தமிழ்பாக மட்டும்	,,	,,	1	0	0

மெம்பர் அல்லது ஸ்திரீதர்மச் சந்தாதார் ஆக விரும்புபவர், அடியிற் கண்ட விலாசத்துக்கு எழுதவும் :—

ஸெக்ரிடெரி,
மாதர் இந்திய ஸங்கம்,
பாந்தியன் கார்டன்,
எழும்பூர், மதராஸ்

TAMIL

ஸ்திரீ தர்மம் தமிழ்பாகம் 1933-ம்௵ மேயீ

குடும்ப சாஸ்த்ரம்.

1. குடும்ப வாழ்க்கையில் செம்மையும் மேன்மையும் பெறவேண்டுமாயின் குடும்பத்திலுள்ள பற்பல விஷயங்களையும் மிக அறிவுடன் கவனிக்கவேண்டியிருக்கிறது. நம் குடும்பங்களில் பொதுவாய் முன்கால வழக்கப்படி வாழ்கிறோம். அதில் பற்பல தற்கால வழக்கங்களையும் பிறர் செய்வதைப் பார்த்துச் செய்கிறோம். ஆனால் காலத்திற்கும், சந்தர்ப்பத்திற்கும் நம் ஸநாதன தர்மத்துக்கும் ஏற்றபடி பூர்ண யோசனையுடன் நம் குடும்ப விஷயங்களை சீர் திருத்தவில்லை.

2. நம் முன்னோர் காலையில் ஒன்றும் புஜிப்பதில்லை. மத்யானம்வரை பற்பல நியமங்கள் செய்துவிட்டு நடுப்பகலில் மட்டும் போஜனம் செய்தனர். அல்லது காலையில் பழைய சோறு உண்டுவிட்டு வெளியில் அலைந்து திரிந்து, அவ்வாறு மத்யானத்தில் புஜித்தனர். அவர்கள் காபி முதலிய லாஹிரி வஸ்துக்களை புஜித்ததில்லை. ஒவ்வொருவரும் வெகுதூரம் நடக்கவும், கடினமான வேலை செய்யவும், சரீர பலமுடையவர்களாயிருந்தனர். எண்ணெய் விளக்கில் ஏடுகளை வாசித்து, ஈசனைப்பற்றிய ஞானம் பெற்றனர் வாயாலேயே பற்பல நூல்களும், பாட்டுகளும் கற்றுக்கொண்டு மனமுதிர்ச்சியும் புத்தி முதிர்ச்சியும் பெற்றனர். பெண்கள் காலையிலும் மாலையிலும் குளிக்குமிடம் அல்லது ஜலமெடுக்கு மிடத்தில் கூடிப் பேசினர். பின் பகலில் வீடுகளில் கூடி கதைகள், ஞான நூல்கள், பாட்டுகள் முதலியவைகளைக் கற்றுக்கொள்ள அவர்களுக்கு நேரமிருந்தது. யாவரும் அல்லையில் வஸித்தனர். விலை யுயர்ந்த பட்டாடைகள், தங்கம், வெள்ளிப்பாத்திரங்கள், வைர முதலிய நகைகள் அவர்களுக்குக் கிடையாது. மாட்டுவண்டியே ஆச்சரியம். ரயில், மோட்டார், ஏரோப்ளேன் கனவிலும் இல்லை. தபால், தந்தி கூடக் கிடையாது. ஓர் கலியாணம் என்றால், ஈவிலசார்ச்சு செலவு, பட்டுப்புடவை, நகை, சீர் சினத்தை முதலிய செலவு இப்பொழுதுபோல் அப்பொழுது இல்லை. வீட்டில் வியாதி வந்தால், வீட்டிலுள்ள கிழவிகள், அநேகமாய் கை மருந்து கொடுத்து ஸ்வஸ்தப்படுத்துவர். யாவரும் ஆரோக்யமான உணவை மிதமாய் உண்டு, சரீரவேலையும் செய்து, மனப்பயிர்ச்சியும் செய்துவந்ததால், அவர்களுக்கு வியாதியும் அதிகம் கிடையாது. ஆகவே அவர்களுக்கு நம்மைப்போல போக வஸ்துக்கள் கிடையாது; செலவு சுருக்கம்; ஸ்வாதீனமும், ஆரோக்யமும், ஒற்றுமையும், வார்க்கட்டும், அதிகமாயிருந்தது.

3. தற்காலத்திலோ இதெல்லாம் நேர் விபரீதமாயிருக்கிறது. கணக்கற்ற போக வஸ்துக்கள் பணத்தை ஜலம்போல உறுஞ்சுகின்றன. ஆரோக்யத்தையும், ஸ்வாதீனத்தையும் கூட உறுஞ்சுகின்றன. உதாரணமாய் நம்வீட்டில் வெளிச்சம் வேண்டுமாயின்; கண்ணாடி 'பல்ப்' ஆஸ்ட்ரியாவிலிருந்து வரவேண்டும்; வெளிச்சம் உண்டாக்கும் ஆபீஸோ எதோ ஓரிடத்தில், திடீரென்று கலியாண மத்தியில், அல்லது பந்தி போஜன மத்தியில் வெளிச்சம் அணைந்து விடுகிறது; மறுபடி

அதை சீர்படுத்த சம்பளமில்லை. இதுபோலவே சிறிது நோயென்றால் டாக்டர் வரவேண்டும், அவரும் நாம் நினைத்தபோது வருவாரா? கிடையாது. எங்கேயும் நம் இஷ்டப்படி இல்லை. யாவரும் 10 மணிக்குப்போய் 4 மணி வரை வேலை செய்யவேண்டும். ஆகையால் 8 மணிக்கு காபி, 9 மணிக்கு சாப்பாடு, 2 மணிக்கு டிபன், 5 மணிக்கு காபி, 8 மணிக்கு சாப்பாடு இப்படி ஐந்து சாப்பாடு. வீட்டோருக்கு ஓயாத வேலை; வேலைக்காரன் வைப்போருக்கு இடைவிடாத சோம்பேறித்தனம். குழந்தைகளுக்கோ, ஒருவருக்கும் இன்னதென்று புரியாத ஓர் கல்வி முறை. பணமும், அன்பும் உண்டாக்காத ஓர் கல்வி முதிர்ச்சி; வரவு செலவு தெரியாத ஓர் குடும்பமுறை.

4. நவீன நாகரீகத்தினாலும் பல இயற்கை சாஸ்திரங்களாலும் (Science) பல சௌகரியங்கள் ஏற்பட்டிருக்கின்றன. அவைகளை புத்தியுடனும், முன் யோசனையுடனும், அந்த அந்தக் குடும்பத்திலே அந்த அந்தக் குடும்பத்துக்கு ஏற்றபடி, உபயோகப்படுத்தினால் இவை அனைத்தும் குடும்பத்துக்கு, ஆரோக்யமும், லாபமும், அழகும், அறிவு முதிர்ச்சியும் தரும். அவ்வாறு, நவீன இயற்கைப் பொருள்களைபற்றிய சாஸ்திரங்களின் ஆராய்ச்சிகளை, குடும்பத்திலே குடும்ப நன்மைக்கு உபயோகிக்கவேண்டிய முறைகளை விவரிப்பது 'குடும்ப நன்மை சாஸ்திரம்' எனப்படுகிறது. இங்கிலீஷில் இதை "டொமெஸ்டிக் ஸைன்ஸ்" (Domestic science) என்கிறார்கள்

5. இந்த டொமெஸ்டிக் ஸைன்ஸை (குடும்ப நன்மை சாஸ்த்ரத்தை) யாவருக்கும் நன்றாகபோதிப்பதற்காக நம்கவர்ன்மெண்டார், மதராஸில் ஓர் நிபுணையை (விசேஷ திறமையுள்ளவளை) நியமித்திருக்கிறார்கள். அந்த அம்மாள்பெயர் மிஸ். பார்க் (Miss Park). மதராஸ் யூனிவர்ஸிடி (அகிலகலாசாலை) அதிகாரிகள், அம்மாதை, பொது ஜனங்கள் அந்த குடும்ப நன்மை சாஸ்திரத்தை அறிந்து கொள்ளுமாறு, சில பொது பிரஸங்கங்கள் மதராஸ் ஸெனெட்டு ஹாலில் செய்யும்படி ஏற்பாடு செய்திருக்கின்றனர். சென்ற மார்ச்சு மீ 9உ அன்று அம்மாது தன் முதல் பிரஸங்கம் செய்தாள். அதின் முக்ய அம்சங்கள் பின் வருமாறு —

(1) "குடும்ப நன்மை சாஸ்த்ரம்" (டொமெஸ்டிக் ஸைன்ஸ்) என்பது குடும்பத்துக்கும் ஜன ஸமூகத்துக்கும் மூலாதாரமான விஷயங்களை விவரிக்கும் சாஸ்த்ரம். நம் பாடசாலைகளில் மாணாக்கர்களுக்கு பல இயற்கைப் பொருள் சாஸ்த்ரங்களை காண்பிக்கிறார்களல்லவா? உதாரணமாய் கெமிஸ்டரி (Chemistry) என்பது பொருள்கள் சேர்ந்து பல புதுப் பொருள்களை உண்டாக்கும் முறையை விவரிப்பது; பிஸிக்ஸ் (Physics) என்பது சீதம், உஷ்ணம், எலெக்ட்ரிஸிடி காந்த சக்தி, வெளிச்சம், முதலிய பல இயற்கை சக்திகளின் இயல்பையும், உபயோகங்களையும் விவரிப்பது; பையாலஜி (Biology) பிஸி ஆலஜி (Physiology) என்பது உடலின் அமைப்பு அவயவங்களின் இயல்பு முதலியதை விவரிப்பவை. பாக்டீரியாலஜி (Bactriology) என்பது பல வியாதிகளை உண்டாக்கும் நுண்ணிய பூச்சிகளைப்பற்றிய சாஸ்த்ரம். குடும்ப நன்மை சாஸ்த்ரம், இந்த சாஸ்த்ரங்கள் அனைத்தையும் குடும்ப நன்மைக்கு உபயோகிக்கும் வழிகளை விவரிப்பது. இவைகளை குடும்பத்தின் ஆரோக்யத்துக்கும், லாபத்துக்கும், அழகுக்கும், சிலவு குறைத்தலுக்கும் உபயோகிக்கத் தெரியாவிடின் நம் குழந்தைகள் பாடசாலைகளில் கற்றுக்கொள்வதெல்லாம் வீணாகிறது. ஆகையால் "இக்குடும்ப சாஸ்திரப்பயிற்சியுடையவரே, பள்ளிக் கல்வியை, வீட்டுக்கும், நாட்டுக்கும் உபயோகப்படும்படி பரப்பும் உத்தம தேசசேவகராவார்."

2. இதில் கற்றுக்கொள்ள வேண்டிய விஷயங்களாவன, நமது உணவுக்கும் தேகவளர்ச்சிக்கும் உள்ள ஸம்பந்தத்தை அறிவது முதலில் அவசியம். உடல் வளருவதற்கும், ஆரோக்யமா யிருப்பதற்கும், எந்த எந்த உணவு அம்சங்கள் அவசியமானவை: அவை எந்த எந்த தானியம், கரிகாய், பழம் முதலியதில் எந்த எந்த மட்டும் இருக்கின்றன. அவை கொதிக்கவைக்கும்போதோ வதக்கும்போதோ மற்றப் பொருள்களுடன் சேரும்போதோ எவ்வாறு மாறுபாடு அடைகின்றன? ஆரோக்யமா யிருக்கும்போது உட்கொள்ள வேண்டிய உணவுகள் எவை எவை? வியாதியாயிருக்கும்போது அந்த அந்த வியாதிக்கேற்ற பத்திய உணவு எது? அந்தந்த வயதுக்கேற்ற உணவு எத்தது? எக்காலமும் கிடையாத உணவு பொருள்களை, கிடைக்கும் காலத்தில் எவ்வாறு பக்வப்படுத்தி நெடுநாள் வைத்துக் கொள்ளலாம்? உத்தமரீதியாய் பக்குவப்படுத்துவது எப்படி? இவ்வாறு சமையல், உணவு பொருள்கள் முதலியவைகளைப்பற்றி அறிவது முதலில் அவசியம். மற்றபடி, குடும்பத்திற்கு வேண்டிய செலவுகளுக்கு திட்டமிட்டுச் செலவிடல், தாய்பருவசிகிச்சை, குழந்தைகளுக் குசிகிச்சை, பிரஸவ சிகிச்சை, வீட்டுவைத்யம், வீட்டை வியாதி அணுகாதபடி சுத்தமாய்வைக்கும் முறைகள், வீட்டையும், வீட்டோரையும் சுருக்கசெலவில் அழகாயும், ஆரோக்கியமாயும் வைக்கும் வழிகள் வியாதிகள் வராது தடுக்கும் முறைகள், இவைகளும் இந்த "குடும்ப நன்மை சாஸ்திரத்தின் அங்கங்களவை.

(3) நம் பெண்கள் இம்முறைகளைக் கற்றுக்கொள்ள வேண்டுமென்பதை அகில இந்தியமாதர் கல்வி மஹாநாடும் ஒப்புக்கொண் டிருக்கிறது. இக்கல்வி பெற்ற பெண்கள், பின்பு தாயாகி, நாடெங்கும் இதை நடப்புக்குக் கொண்டு வருவார் என்பது அவர்களது நோக்கம். பெண் உபாத்யாயினிகளுக்கு இப்பயிற்சி கொடுப்பதற்காக இந்த மாதத்தில் டெல்லியில் லேடி இர்வின் குடும்ப நன்மை சாஸ்திர காலேஜ் (Lady Irwin College of Home Science at Delhi) ஏற்படுத்தியது ஓர் முக்கிய நன்மை. ஆனால் இந்தியா பூராவுக்கும் வேண்டிய பயிற்சி இந்த ஒரு காலேஜ்மட்டும் கொடுக்க முடியாது. ஆகையால் நாடெங்கும் இப்பயிற்சியைப் பரப்பவேண்டும். கலாசாலைகளில் இதை பரீக்ஷைக்கு முக்கிய அம்சமாக்கவேண்டும்.

(4) சென்னை மாகாணத்தில் இந்த பயிற்சியை (S.S.L.C.) ஹைஸ்கூல் பரீக்ஷைக்கு மட்டும் பெண்களுக்கு அவசியமாக்கி யிருக்கிறார்கள். ஆனால் அதில் பரீக்ஷைகிடையாது. தவிரவும் தகுந்த பயிற்சியுடைய உபாத்யாயினிகள் இல்லை. ஆகவே பள்ளிக்கூடத்தில் தற்காலம் இந்த சாஸ்திரம் கற்பிக்கப்படும் முறை, வீட்டில் நடப்புக்குக் கொண்டுவர உபயோகமற்றதா யிருக்கிறது. பள்ளிக்கூடத்தில் இதைப் படிக்கும் மாணுக்கரும், கற்பிக்கும் உபாத்யாயினிகளும் பொதுவாய்த் தம்தம் வீட்டில் இதை நடத்த முயலுவது மில்லை; பலருக்கும் தெரியவும் தெரியாது. ஆகவே இது ஏட்டுச் சுரைக்காயாகிறது. இது கூடாது. ஒவ்வொருவரும் கற்பதை வீட்டில் நடத்தவேண்டும். நடத்தும் திறமை பெறவேண்டும். வெளி நாடுகளில் இம் முறையை வீடுகளில் நடத்துகிறார்கள். ஆகவே அங்கெல்லாம், தடுக்கக்கூடிய வியாதிகளால் வரும் சாவு குறைந்துவிட்டது, அப்பிணிகளால் சராசரி, சாகும் வயது இந்நாட்டில் 33 ஆய்விட்டது. மற்ற நாடுகளில் இம்முறையால் வியாதிகளை தடுத்து, ஆயுளை விருத்தி செய்கிறார்கள். இங்கும் அப்படி செய்வது அவசியம்.

கீதாப்ரயோகம்.

கீதை ஒவ்வொருவருக்கும் வாழ்க்கைக்கு வேண்டியவற்றை விரிவாக கூறி இருக்கின்றது. இக்காலத்தில் அதன் ப்ரயோகத்தைப்பற்றி என் சிற்றறிவிற்குத் தோன்றியவற்றை தெரிவிக்கத் துணிகிறேன்.

அது இப்படி ஒவ்வொருவருக்கும் பயன் படக்கூடிய தென்பதை நான் முக்யமாக கூறுகிறேன். லோக துன்பங்களில் மூழ்கியிருக்கும் ஒவ்வொருவரும் இதை கற்பாராயின், இது அவர் மனதிற்கு சாந்தியும் ஊக்கமும் கொடுக்கக்கூடிய தென்பது நன்கு விளங்கும். அவ்வித துக்கத்தை அநுபவத்திலிருந்து நிவர்த்தித்துக்கொள்ள வேண்டுமென்கிற தீவிர எண்ணம் இல்லாதவர்க்கு எவ்வளவு வடமொழி பாண்டித்யம் இருந்தாலும், கீதை பயன்படாதென்பது அடியேனின் வணக்கமான அபிப்ராயம். துன்பக்கடலில் வருந்தும் ஒவ்வொரு ஆத்மாவுக்கும் தன் தன் நிலைமைக்கேற்ற காரியங்களை இக்கீதை தெரிவிக்கக்கூடிய தென்பதை வற்புறுத்த விரும்புகிறேன். ஆகையால் அதை ச்லோகம் ச்லோகமாக வாசிப்பதைவிட, வசன நடையில் கீதா சார்யனின் உட்கருத்தை அறிய விரும்பிப் படித்தல் உத்தமமென்று நினைக்கிறேன். ஆத்ம விஷயம் ஒவ்வொருவருடைய ஸ்வாநுபவத்தை ஒட்டினதாகையால், மஹா மேதாவிகளால் இயற்றப்பட்டிருக்கிற வியாக்யானங்களைபடித்து அதன் பொருளை அறிந்துதான் ஸ்வாநுபவத்தை அடைய வேண்டுமென்ற எண்ணம் அத்துணைச் சிறந்ததன்று. ஆத்மாநுபவம் ஸாதாரணமாக எல்லாருக்கும் பொருந்தி யிருப்பது ஒன்று. இதை உத்தேசித்து, பண்டிதரும் பாமரரும் ப்ரயோஜன மடையும்படி அதன் வெளிப்படையான அர்த்தத்தை தமிழ் வசனத்தில் வெளியிட்டிருக்கின்றார்கள்.

போர்க்களத்தில் அர்ஜுனன், பந்துக்களை வதைக்கவேண்டும் என்கிற க்ஷத்ரிய தர்மத்தை நினைத்துச் சோகம் அதிகரித்து, கண்ணும் கண்ணீருமாய், அல்லது கெட்டதென்ற எண்ணமின்றிக் கிருஷ்ணனை சரணம் அடைந்தான். அதைப்போல, இவ்வுலகப்போரில் ஸதா சண்டை நடந்து கொண்டே இருக்கிறது. நம்மவரில் அநேகர் உலகையே துறந்து ஸந்யாசிகளாய்ப் போகிறார்கள். இது கீதோபதேசத்துக்கு நேர்மாறானதென்பதைக் கீதையை படித்தவர் அறிவர். ஒவ்வொருவருக்கும் (ஸந்யாசிக்குங்கூட) எந்த நிலைமையிலும் இந்தச் சம்சாரப்போர் நடந்துகொண்டே இருக்கிறது. புண்ய பாவத்துக்கு பயப்படுகிறவன் திகைக்கிறான். எந்தவழி போனால் நல்லதென்று தெரிகிறதில்லை. பரிசுத்தனும் மானியாயும் உலகில் வாழ்வது அசாத்யம் என்று நினைத்து பிச்சை யெடுக்கத் துணிகிறான். அதனால் அவமானம் அடைவதோடு, பலவிதத்ரோகங்களுக்கும் பாத்ரனாகிறான். இவ்வித நிலைமையில் ஒருவன் கீதையின் பொருளை அறிவானாயின் மேற்காட்டியவற்றில் செல்லமாட்டான்.

முதலில், பகவான் அர்ஜுனனுக்கு பலவித தத்வமுறைகளை போதிக்கிறார். அதனால் அவன்மனம் கலக்கம் அடைகிறது. அடையவே, பகவான் பின் அவனுக்கு தன் ஸ்வரூப விசேஷங்களை சொல்லி, மாயையாகிற அவன் அஹங்காரத்தை போக்கடிக்கிறார். அப்பொழுதான் அர்ஜுனன் தத்வஞானத்தைஅடைந்து, அக்கண்ணபிரானே ஸ்வாமிதான் அவனுக்கு சேஷபூதன் என்ற எண்ணம் உண்டாகி அவனைத் சரணமடைய, அவன் தன் விச்வரூப தரிசனத்தைக்காட்டி கடாக்ஷிக்கிறான். பிறகு பகவான் அர்ஜுனனுக்கு பற்பல தத்வங்களை உபதேசித்து, சரமச்லோகம் எனப்படும் ப்ரபத்தி மார்க்கத்தையும் வெளி யிடுகிறார்.

இதிலிருந்து என்ன தெரிகின்றதென்றால், பெரு முயற்சியோடு ஸ்வதர்மத்தை அநுஸரிக்க வேண்டுமென்பதே. ஸ்வதர்மமாவது அவரவர் ஸ்வபாவம். “ப்ராணிகள் தங்கள் ஸ்வபாவத்தை அநுஸரிக்கின்றன. ஞானியும் அவன் ஸ்வபாவத்தையே அநுஸரிக்கிறான், தடை என்ன செய்யும்? என்கிறார் பகவான்” இப்பொழுது நம் ஸமுதாயத்தில் பற்பல அர்த்தமில்லாத பழக்க வழக்கங்களாலும், குறுகின நோக்கமுள்ள கட்டுப்பாடுகளாலும், அவரவர் ஸ்வபாவம் பூர்த்தி ஆகாமல், ப்ரமாத சங்கடங்கள் சேருகின்றன. பகவத் ஸங்கல்பத்தை அறிந்து அதன்படி ஒழுகாமல் மனிதர்கள் தம் தமது மாறான நோக்கங்களின்படியே ஒழுகுகிறார்கள். அதனால் துன்பங்களும், சச்சரவுகளும், த்ரோகங்களும் அதிகரிக்கின்றன.

இச்சந்தர்ப்பத்தில் அஹங்காரத்தைத்துறந்து நன்மையைக் கடைப்பிடித்துத் தன் தன்ஸ்வபாவத்துக்கேற்ற பெரும் முயற்சிகளைச் செய்யவேண்டியது அத்யவச்சயம் என்பது கீதையினால் விளங்குகிறது.

சரி, லௌகிகத்தில் இதன் பயன் என்ன? என்று கேட்கலாம். அதாவது த்யாக புத்தியை வியவஹாரம் விஷயத்தில் செலுத்தவேண்டும். செய்யவேண்டிய வேலைகள் நம் நாட்டில் எவ்வளவோ இருக்கிறது. த்யாக சிந்தையுள்ளவர்களுக்கோ கணக்கே இல்லை. ஆயினும் நம்வாழ்வு இவ்வளவு அற்பமாயிருக்கிறது. ஏனென்றால் த்யாக சிந்தையைலோக வ்யவ ஹாரதசயில் உபயோகிக்கிறதில்லை. வெள்ளைக்காரர்கள் ஆகாயத்தில் பறந்தும், கடலில் மூழ்கியும், ஒரு திசையிலிருந்து மற்றொரு திசைக்கு தந்தியில்லா ச்ரவணக்கருவிகளை வைத்தும், த்ருஷ்டி கருவிகளை நாட்டியும், இன்னும் பற்பல அதி அற்புதமான காரியங்களையும் செய்கின்றார்கள். நம்மவர் விபரீத புத்திகொண்டு, லோக ஸங்க்ர ஹத்திற்காக முயற்சிக்கா திருக்கிறார்கள். இது கீதா சார்யனின் அபிப்ராயத்துக்கு நேர்மாறானது.

ஆயினும், இப்பொழுது சில நற்குறிகள் நம் நாட்டில் ஏற்பட்டிருக்கின்றன. அதாவது வ்யவஹாரத்தையும் பரோபகாரத்தையும் கலந்த ப்ரயத்தனம் நடை பெறுகின்றன. உதாரணமாக, அகில இந்திய சர்க்காசங்கம். இச்சங்கம் கிராமங்களிலிருக்கும் பாமர ஏழை பெண்களுக்குச் செய்யும் உதவியை பத்திரிகைகளில் காணலாம். இது சரியான வ்யாபார முறையில் பரிசீலனை செய்யப்பட்டு வருகிறது. இன்னும் இம்மாதிரி பல துறைகளில் இயக்கம் ஏற்படவேண்டும். அப்பொழுதுதான் நம் நாட்டில் புத்துயிர் வந்ததற்கு அடையாளம் ஆகும். பாமரர் கல்வி (mass education) கிராம புனர் உத்தாரணம், ஹரிஜனர் முன்னேற்றம், பெண்கள் விடுதலை, தொழிலாளர் அபிவிருத்தி முதலிய இத்துறைகளிலும் வ்யாபார முறையில், அகில இந்திய சங்கங்கள் நவீன சாஸ்திர முறைப்படி காரியங்களைச் செய்துவரவேண்டும். அப்பொழுதுதான் நம் ஸ்வதர்மம் மென்மேலும் ஓங்கி வளரும்.

அவ்வாறு ஓங்கிவளர்ந்தால், கவிகளும் பண்டிதர்களும், சிற்பிகளும், பாடகர்களும், அர்த்தசாஸ்திரிகளும், கல்வி கற்பிப்பவரும், ரஸாயன சாஸ்திரிகள் முதலிய எல்லாரும், தங்கள் ஸ்வபாவத்துக்கேற்ப ஸ்வய நலத்தை முக்யமாகக் கருதாமல், அதி துறைகளில் ஏராளமாய் பாடுபட்டு விருத்தி அடைவார்கள். அந்தச் சங்கங்களில், வேற்றுமையின்றி வெள்ளையரும் இந்தியரும் ஆண்மக்களும் பெண் பிள்ளைகளும் உத்யோகஸ்தரும் உத்யோக மற்றவரும் சேர்ந்து ஒத்துழைப்பார்களானால், நாட்டிற்கு நன்மை உண்டாக்குவதோடு, இப்பொழுது ஒருவர் மற்றொருவர்மேல் உண்டான பொறாமையினால் போஹை மேற்கொண்டு ஜனங்களுக்குக் கஷ்டத்தை உண்டாக்கும், அயல் நாட்டார்க்கும், அதை தடுப்பதற்கு ஒரு வழி காட்டியாக இருந்து, நம் ஸமுதாய சிறப்பை விளக்கிக்காட்டி அவர்களையும் உஜ்ஜீவிக்கச் செய்யலாம்.

இம்மாதிரி இந்தியமாதர் சங்கத்தை ஊர்ஜிதமாய் நடத்தவேண்டும். பல ஆண்மரும் மாதரின் பூர்ண விடுதலைக்காக ப்ராணனையும் கொடுத்து உழைக்க ஆத்திரப்படுகிறார்கள். அவர்கள் உதவியையும் ஏற்றுக்கொள்ளலாம். மாதர் சுயேச்சைக்கு பொருளாதார ஸ்வதந்தரம் அவச்யம். அங்கபத்ரையில் ஸ்ரீமான் தாராநாத் என்பர் ப்ரேமாயத்ன சாமத்தில் மாதர்கள் ஸ்வதந்தரமாய் ஜீவனம் செய்யும் உபாயங்களை கற்றுக்கொடுக்கிறார். T.W.C.A விலும் அம்மாதிரி உதவி புரிவதாக தெரிகிறது. இதற்கு எல்லாம் சரியான central organisation ம் உழைப்போரும் வேண்டும். "ஹிண்டு" "ஸ்வதேசமித்ரன்" முதலிய பத்திரிகைகளில் நம் நோக்கங்களையும் தேவைகளையும் தெரியப்படுத்த வேண்டும். பல ஆண் மக்களுக்கு பெண்கள் பூர்ண ஸமத்வம் அடைந்தால் தான் நம் ஸ்வதர்மமும் அவர்கள் ஸ்வ தர்மமும் பூர்த்தி அடைவதாகும் என்றும், இதுதான் கீதையின் செய்தி என்றும் கருதுகிறார்கள். முதலில் எல்லா மாதருக்கும் எழுதப்படிக்கத் தெரியவேண்டும். அப்படி தெரிந்தவர் கீதையை பலதரம் படித்தால் எல்லா விஷயங்களைப் பற்றியும் தெளிவான புத்தி ஏற்படும். தங்கள் வாழ்வையும் மாற்றிக்கொள்ள அறிவு ஏற்படும். இதுதான் கீதா சார்யனின் அபிப்ராயம். அதன்மேல் பல முறைகளில் ஸ்வதந்த்ர ஜீவனோபாயத்தைத் தேட அவர்களுக்கு ஊக்கங்கொடுக்கும்.

சமாசார குறிப்பு.

இந்தியச் சீர்திருத்தம்:

இந்தியச் சீர்திருத்த விஷயமாக ப்ரிடிஷ் கவர்மெண்டார் தீர்மானம் மார்ச்சமாதம் "வெள்ளை மசோதா" என்பதின் மூலமாக வெளியிடப்பட்டது என்பது எல்லோருக்கும் தெரிந்த விஷயம். ஸாதாரண முறையில், கவர்மெண்டார், இந்த மசோதாவிற்கு ஆங்கில பார்லிமெண்டின் ஸம்மதத்தை கேட்டிருக்கவேண்டும். ஆயினும் இந்திய சீர்திருத்த விஷயமாக ப்ரிட்டிஷ் மந்திரிகள், வழக்கத்தை விட்டுவிட்டு, ஓர் புது வழக்கத்தை ஏற்படுத்திருக்கிறார்கள் போலும். வெள்ளை மசோதாவிலிருக்கும் தீர்மானங்களை ஆராய்வதற்கும், இந்திய சீர்திருத்த விஷயமாக ஓர் சட்டம் வரைவதற்கும், பார்லிமெண்ட் ஓர் கமிட்டி ஏற்படுத்தியிருக்கிறது. இந்தக் கமிட்டி விஷயமாக ஆங்கில ஹௌஸ் அப் காமன்ஸ், சென்றமாதம் 28ல் யிலிருந்து மூன்று நாட்கள் ஆலோசனை செய்தது. ஆகையால் இந்திய சீர்திருத்த விஷயமாக, கடைசியாக தீர்மானம் செய்வது, இந்தக்கமிட்டியே. ப்ரிட்டிஷ் மந்திரிகளுக்கு இந்த விஷயத்தில் ஜாஸ்தி அதிகாரம் இல்லை. இந்தக் கமிட்டியின் அங்கத்தினர்கள் பெயர் இந்தமாதம் 7-ம் தேதி யன்று வெளியிடப்பட்டது. சீர்திருத்த விஷயமாக ஆலோசனை செய்வதற்கு ப்ரிடிஷ் கவர்மெண்டார் மூப்பது இந்தியர்களையும் கூப்பிடப் போவதாகத் தெரியவருகிறது. ஆனால் காங்கரஸ், சட்ட மறுப்பு இயக்கத்தை நிறுத்தினலொழிய காங்கரஸ் ப்ரதி நிதிகளாக ஒருவரையும் அழைக்கப் போவதில்லை என்று கவர்மெண்டார் சொல்லுகிறார்கள்.

கவர்மெண்டும் காங்க்ரஸும்:—கவர்மெண்டார் சொல்லும்படி சட்ட மறுப்பு இயக்கத்தை நிறுத்தும் அதிகாரம், காங்க்ரஸின் working committee க்கே இருக்கிறதென்றும், ஆகையால் சட்ட மறுப்பு இயக்கத்தை நிறுத்துவதற்குக் கூட காங்க்ரஸ் கூடியே தீரவேண்டுமென்றும், காங்க்ரஸ்கக்ஷியினர் சொல்லுகிறார்கள். ஆயினும் கவர்மெண்டார் காங்கரஸ் மகாஸபை கூடுவதைத் தடுத்துக்கொண்டே வருகிறார்கள். சென்ற மாஸக் கடைசியில் காங்கரஸ் மகாஸபை கல்கத்தாவில் கூடுவதற்குத் தீர்மானிக்கப்பட்டிருந்தது. பண்டித மாளவியா இதற்கு அக்ராஸனாதிபதியாக தேர்ந்தெடுக்கப்பட்டிருந்தார். கவர்மெண்டார் காங்கரஸ் கூடவிடாமல் தடுத்து கல்கத்தா செல்லும் பண்டித மாளவியாவை மார்ச்சு மீ 31 ந் தேதியன்று அஸன்ஸால் என்ற ஸ்டேஷனில் அரெஸ்ட் செய்தனர். இது போலவே, கல்கத்தா செல்லும் மற்ற எல்லோரும் அரெஸ்ட் செய்யப்பட்டனர்.

கவர்மெண்டாரின் இந்த நடவடிக்கையை அர்த்தம் செய்வது மிகவும் கடினமாயிருக்கிறது. ஒரு புறத்தில் காங்கரஸ் மகாசபை சட்ட மறுப்பு இயக்கத்தை நிறுத்தினல்தான் அதன் ப்ரதிநிதிகளுடன் சீர்திருத்த விஷயத்தில் கலந்து கொள்ளலாம் என்கிறார்கள். மற்றொருபுறத்தில் காங்ரஸ் ஸபையையே கூடவிடா

மல் தடுக்கின்றார்கள். ஆகையால் காங்கிரஸ் சட்டமறுப்பு இயக்கத்தை நிறுத்திவிடுமோ என்ற பயத்தால்தான் கவர்மெண்டு இவ்வாறு செய்ததுபோல் தோன்றுகிறது. காங்ரஸ் சபையை கவர்மெண்டார் இவ்வாறு தடுத்தது மிகவும் பெரிய தவறு என்று தோன்றுகின்றது. இவ்வாறு காங்கிரஸ் ஸபையைக் கலைத்ததால் கவர்மெண்டார் நாட்டில் இப்பொழுதிருக்கும் குழப்பத்தை குறைக்கும் ஓரே வழியை கைவிட்டு விட்டார்களோ என்று பலர் பயப்படுகிறார்கள்.

ப்ரேஞ்சு இந்தோசைனாவில் இந்திய நாட்டுக்கோட்டை செட்டியார்களின் ஸ்திதி:—ப்ரெஞ்சு இந்தோ சைனாவில் நமது இந்திய நாட்டுக்கோட்டை செட்டியார் அநேகர் அங்கிருக்கும் குடியானவர்களுக்கு விவஸாயத்திற்காக பணம் கடன் கொடுத்திருந்தனர். இந்த பாங்கர்கள் கடன் கொடுத்ததால், இந்தோ சைனாவில் விவஸாயம் அதிகமாக விருத்தியடைந்தது என்பதற்கு ஐயமில்லை. ஆயினும் சென்ற இரண்டு வருஷங்களாக தானியங்களின் விலை மிகவும் குறைந்து விட்டதால், இந்த விவஸாயிகள் தாங்கள் வாங்கிய கடனை திருப்பிக் கொடுக்க முடியாமல் தவிக்கிறார்கள். இந்திய செட்டியார் பாங்கர்கள் தாங்கள் கொடுத்திருந்த கடன்களை கோர்ட்டு மூலம் வாங்குவதற்கு ப்ரயத்னம் செய்தார்கள். உடனே இந்தோ சைனாவிலிருக்கும் ப்ரெஞ்சு கவர்மெண்டார் இவ்வாறு கோர்ட்டுமூலம் தாங்கள் கொடுத்திருந்த கடன் தொகையை கைப்பற்ற முயன்ற செட்டியார்களை அவ்விடம் விட்டுபோகும்படியாக உத்தரவு செய்தார்கள்.

இந்தோ சைனாவிலிருக்கும் குடியானவர்கள் ஸ்திதி மிகவும் பரிதாபகரமாயிருந்தபோதிலும், இவ்வாறு அக் கவர்மெண்டார் இந்திய செட்டியார்களை வெளியே போகச் சொல்லுவது நியாயமில்லை என்றே தோன்றுகின்றது. செட்டியார்கள் பணத்தைத்திருப்பிக் கொடுக்காமல், குடியானவர்களுக்கு உதவிசெய்வது பசுவைக்கொன்று செருப்பு தானம் செய்வதுபோலவே யாகும். செட்டியார்களும், அந் நாட்டிலிருக்கும், மற்றவரிடமிருந்து பணத்தை வாங்கித்தான் குடியானவர்களுக்குக் கடன் கொடுத்திருக்கிறார்கள். ஆகையால் செட்டியார்கள் வாயில் மண்ணைப் போடுவது, அந்தசெட்டியார்களிடம் பணம் கொடுத்திருக்கும் இந்தோ சைனாவிலிருக்கும் மற்ற ஜனங்களுக்கும் கேடு விளைவிக்கும். ஆகையால் குடியானவர்களுக்கு உதவிசெய்யவேண்டுமானால் இது சரியான முறையல்ல. ஆயினும், இந்தோ சைனாவிலிருக்கும் ப்ரெஞ்சு கவர்மெண்டார் இதை அறியவில்லை போலும். நமது இந்திய கவர்மெண்டாரும், ப்ரிடிஷ் கவர்மெண்டாரும், செட்டியார்களுக்கு உதவி செய்வதற்கு பல முயற்சிகள் செய்துகொண்டிருக்கிறார்கள்.

இவ்விஷயமாக ஸ்ரீமான் ஏ. ராமஸாமி முதலியார் (சென்னை மெம்பர்) அவர்கள் ப்ரேரணையை நமது இந்திய சட்டசபை மார்ச்சுமீ 30 ந் தேதி யன்று ஆலோசனை செய்தது.

ஆண்டி டம்பிங்பில்:—வெளிதேசத்தார் தமது சரக்குகளை இந்தியாவில் மிகவும் குறைந்த விலைக்கு விற்று இந்திய கைத்தொழில்களை நாசம் செய்யாமலிருப்பதற்காக கவர்மெண்டார் இச்சட்டத்தைக் கொண்டுவந்திருக்கிறார்கள்.

இச்சட்டம் இந்திய சட்டசபை (Legislative Assembly) யால் ஏப்ரல் மீ 12ந் தேதி யன்று அங்கீகரிக்கப்பட்டது. இச்சட்டப்படி, கவர்மெண்டார் இந்திய கைத்தொழில்களை அபிவிருத்தி செய்ய, வெளிதேசச் சரக்குகளின் மேல் தமதிஷ்டப்படி வரிபோடலாம்.

இம்மாதிரி வெளிதேசப் போட்டியில் நசித்துப்போகும் நமது இந்திய கைத்தொழில்களில் மிகவும் முக்யமானது, மில்துணி கைத்தொழிலே. ஜப்பான் தேசத்திலிருந்து மிகவும் ஜாஸ்தியான சரக்குகள் குறைந்த விலைக்கு இரக்குமதியாவதால், ஆமடாபத், பம்பாய், ஷோலாப்பூர், இவ்விடங்களிலிருக்கும் பருத்தித் துணி மில்கள் அநேகம், சாத்தப்படுகின்றன. இதுபோலவே இந்திய தோல் வியாபாரமும் (Leather industry) ஜப்பான் செக்கொஸ்லோவாகியா இவ்விடங்களிலிருந்து இரக்குமதியாகும் ரப்பர் செருப்புகள் மிகவும் குறைந்த விலையாயிருப்பதால், வரவர க்ஷீணித்துக்கொண்டு வருகிறது. ஆகையால், இவ்வாறு க்ஷீணிக்கும் கைத்தொழில்களை காப்பாற்றுவதற்கு கவர்மெண்டார் கொண்டுவந்திருக்கும் இந்த சட்டம், மிகவும் அவசியமானது.

பைக்காரா எலெக்ட்டிரிக்ஏற்பாடு:—இந்த ஏற்பாடு நமது ராஜதானியின் கைத்தொழில அபிவிருத்திக்கு மிகவும் உதவி செய்யக்கூடியது. நீலகிரியில் வெகு வேகமாக ஓடும் பைக்காரா என்ற ஆற்றிலிருந்து எலக்ட்ரிஸிடி உண்டாக்குவதே இந்த ஏர்ப்பாட்டின் முக்கியக் கருத்து. இந்த எலக்ட்ரிக் ஸிஸ்டத்தை ஏர்ப்படுத்துவதற்கு ஸர்க்கார் சுமார் 1¼ கோடி ரூபாய் செலவிட்டிருக்கிறார்கள். இது கட்டி முடிவதற்கு சுமார் மூன்று வருஷம் பிடித்திருக்கிறது. இந்த எலக்ட்ரிஸிடி உண்டாக்கும் ஏர்ப்பாட்டை ஏப்ரல் மாதம் 5ம் தேதி யன்று கவர்னர் திறந்துவைத்தார்.

இப்பொழுது பைக்காரா மூன்று ஜில்லாக்களுக்கும் எட்டு நகரங்களுக்கும் எலக்ட்ரிஸிடி கொடுக்கிறது. நாளடைவில் இவ்விடத்திலிருந்து, நமது ராஜதானி முழுவதற்கும் வேண்டிய எலக்ட்ரிஸிடியை (20000 H. P) உண்டாக்கலாம். இந்தஏர்ப்பாடு நமது கைத்தொழில்களுக்கு மட்டுமல்ல; வ்யவஸாயத்தின்முன்னேற்றத்திற்கும் மிகவும் உதவியாயிருக்கும்; ஸர்க்காருக்கும் வரும்படியை விருத்திசெய்யும். இந்த ஏர்ப்பாட்டைக் கட்டிமுடித்த இஞ்சினியர் மேஜர் ஹொர்வார்ட் சொல்லியதுபோல எலக்ட்ரிஸிடி உண்டாக்கும் ஓர் இடம் நமது தேசத்தின் பொருளபிவிருத்திக்கு ஓர் தங்கச் சுரங்கத்தைக் காட்டிலும் அதிக முக்யமானது.

ఆంధ్రులు అతిబాల్య వివాహములు.

బాలికల పెండ్లిండ్లు హిందువులలో 1921 నుండి 1931 కి వేయింటికి 21 నుండి 47 కు హెచ్చినవి. మరియు మళయాళము తమిళ దేశములలోకంటె తెలుగువారు నివసించు ఉత్తర సర్కారులలో ఇట్టి వివాహములు హెచ్చుగ జరిగినవి. హిందువులలో 5 మొ॥ 10 సంవత్సరములలో వివాహితలైన బాలికల సంఖ్య 1931 జనాభాలెక్కల ప్రకారము వేయింటికి 268 అయియున్నది. మళయాళ తమిళ కన్నడ దేశములలో ఇంత స్వల్పవయో వివాహము లత్యల్పములైనను, రాజధాని మొత్తముమీద యెక్కువ బాహుళ్యమే (ఏవరేజి) యుండుటకు ఆంధ్రదేశమే కారణమని పాఠకులు గ్రహింపకపోరు. ఆంధ్రదేశములోకూడ అతి నాగరికములని పేరుబడసిన తూర్పు పశ్చిమ గోదావరులును, కృష్ణా గుంటూరు మండలములును, గంజాము, విశాఖపట్టణము జిల్లాలును ప్రథమస్థానము నలంకరించుచున్నవి. గంజాము, విశాఖపట్టణము, తూర్పు గోదావరి జిల్లాలలోకూడ మూఢులగు యేజన్సీ జాతులలోకంటె నాటున (ప్లెయిన్సులో) నివసించువారిలో నివి మరియు నెక్కువగ జరుగుచున్నవి. విశాఖపట్టణము జిల్లాలో నిట్టి వివాహములసంఖ్య అత్యధికముగ నున్నది. గంజాము జిల్లాలో కాళింగులు కరణములలో వీని సంఖ్య తక్కిన జాతులలోకంటె మరియు నెక్కువగ నున్నది. ఓఢ్ర ప్రాంతములను సమీపించుచున్న కొలది వీనిసంఖ్య హెచ్చుచున్నట్లు తోచగలదు.

పశ్చిమ తీరము, దక్షిణ దేశములతో మన ఆంధ్రదేశమును పోల్చి చూచినయెడల మన దేశములో అతి బాల్యవివాహము లెంత ఘోరముగ నున్నవియు తెలియనగును.

ఆంధ్రు లిట్టి అనాగరిక వివాహముల పాలగుటకు వారి విద్యావిహీనత కారణమందుమా? అట్లింతమాత్రమును కాదు. విద్యాధిక్యతయును ఇట్టి దురా

చారములకును ఎట్టి సంబంధమును లేనట్లున్నది. రాష్ట్రీ మొత్తము పైని విద్యా విషయములో మిక్కిలి వెనుకబడియున్న సేలము జిల్లాలో 1000 కి 1 వివాహమైనను ఇట్టిది జరుగలేదు. విద్యా విషయమున 4, 5, 7 వ స్థానముల నలంకరించుచున్న క్రిష్ణా, పశ్చిమ గోదావరి, తూర్పు గోదావరి జిల్లాలలో వీటి సంఖ్య యధికముగ నున్నది. దీనిని ఆంధ్రలక్షణ మనుటకంటె వేరొక రీతిని చెప్పుటకు నోరు రాకున్నది. ఇదియే ఆంధ్రలక్షణమైనచో దీనిని నిర్మూలము చేసుకొని కూలంకషముగ మారుట కాంధ్రులు విశ్వ ప్రయత్నము చేయక తీరదు. దీనిని సనాతన ధర్మమని యేమూర్ఖుడు ననజాలడు. తమిళులు కన్నడులు మొదలగువారికి మన మాత్రపు సనాతనత లేకపోలేదు. ఎట్టి గ్రంథముకాని ఇట్టి వివాహములను విధింపలేదు సరేగదా అంగీకరింపనైన నజాలదు.

చూడఁ జూడ దీనికెల్ల కారణ మొక్కటిగ తోఁచుచున్నది. ఆంధ్రులకు వెఱ్ఱిమొఱ్ఱి ముచ్చటలందు సరదా యెక్కువ. పిల్ల పుట్టినప్పటినుండియు దానికి ఎంత వేగము వివాహముచేసి కాపురమునకు పంపుదమా యనియు, ఎంత చిన్నపిల్లయైనను సరే కోడలి నెప్పుడు చూతుమా యనియు యువ్విళ్లూరు చుండుటయును; వారి పిల్లకు పెండ్లియైనది మన పిల్లకు కాలేదేయను యీసులును; పదేసి పన్నెండేసి పెండ్లిండ్లొకేపందిరిలో ఘల్లున చేసుకొనవచ్చునని సదసద్విచక్షణ పాటించని తొందరయును; తాతగారి సంవత్సరీకములలోను, అవ్వగారి యూపిరి పోవు లోపలను కన్యాదానములు చేసుకొని వారికి ఉత్తమగతులు కల్గునను యుబలాటములును; మొదలగు నెన్నో అచ్చట ముచ్చటలకు వశ్యులై ఆంధ్రులు పసిబాలల పాలిటి ప్రాణగొడ్డములగుచున్నారు. ఇట్టివానికి కారకత్వమును పాపమొక్క స్త్రీలపైననే పెట్టుట యలవాటైపోయినది. కాని పురుషులుకూడ ఇందులో నెంతో భాగధేయులు. స్త్రీలు తమ యుత్సాహమును లోన నణచుకొనలేక పైకి ప్రకటించి చాటుచుందురు. పురుషులు లోలోపుల పొందుచు ఆడువారికి వశ్యులైనట్లు నటించుచు ఇట్టి యకార్యములను చేయుచుందురు, ఆంధ్ర గృహిణులును నారీమణులును ఇట్టి సమస్యలనుగూర్చి పలువిధముల తలపోసి ఆలోచించి దృఢచిత్తలై ఆంధ్రమాత కంటుకొనిన యిట్టి కళంకమును తొలగించుటకు సర్వవిధములను సహాయభూతు లగుదురుగాక!